



SAN ANDRES

Revista N° 4 - Julio- Agosto - 2000

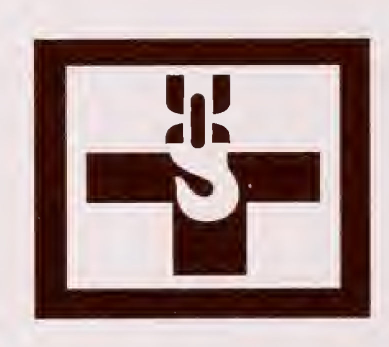
- Informando desde 1880 -

A History Of St. Andrew's Presbyterian Church in Argentina

Chapters: 55 - 56 - 57 & 58



Edición Especial



TERMINAL ZARATE S.A.

OPERACIONES PORTUARIAS





Old St. Andrew's Church. Buenos Aires 55 Calle Piedras. Opened in 1835 Demolished in 1893

ST. ANDREW'S PRESBYTERIAN CHURCH
IN ARGENTINA.

Editorial

History of the Church:

The history of our Church has been published in our magazine since 1989 in both English and Spanish, a complete chapter each time, up to the end of the year 1995. Thereafter it was published in English only, and as the chapters lengthened and space became a problem each chapter was subdivided into successive issues of the magazine. As from this year it has been omitted altogether to give space to other articles as space is at a premium because of economy reasons. The intention is to finally publish the History separately in both languages. The possibility still exists of publishing in the magazine a condensed version of the History but it would have to be in both languages to be fair to all our readers. This time we present, as an exception, four chapters in English only, in one special issue.

The author, William Denis Grant, is an elder of the City Church and has enthusiastically undertaken this very meritorious labour of love which is the compiling of the detailed history of our Church. This necessary work will be consulted by historians and researchers when looking into the events of the past, not to mention magazine editors always in search of choice items of bygone days to publish in the present. The Church should, as a whole, congratulate and stimulate the author to continue this work which is a documented testimony and witness of Christians living in a far corner of the world to the glory of God.

Historia de la Iglesia:

La Historia de nuestra Iglesia a sido publicada en nuestra revista desde el año 1989 y hasta el fin del año 1995 se publicaba capítulo por capítulo, tanto en inglés como en castellano. Luego se publicó en inglés solamente y a manera que los siguientes capítulos se alargaban el espacio que se les podía dedicar fue problemático y se subdividieron en los sucesivos números de la revista. Desde el comienzo de este año la Historia fue omitida completamente para dar lugar a otros artículos ya que el espacio se ha reducido drásticamente por razones de economía. La intención es finalmente publicar la Historia por separado en ambos idiomas. Aún existe la posibilidad de publicar una versión condensada de cada capítulo pero tendría que ser en los dos idiomas para ser ecuánimes con todos nuestros lectores. Esta vez presentamos, como excepción y en edición especial, cuatro capítulos en inglés solamente.

El autor, William Denis Grant, es un presbítero de la Iglesia del Centro y ha encarado entusiásticamente esta meritoria labor que significa compilar la detallada historia de nuestra Iglesia. Esta obra será vital en el futuro para ser consultada por historiadores y estudiosos del pasado, ni mencionemos los directores de la revista que siempre hurgan en el pasado buscando notas de interés para publicar en el presente. La Iglesia como institución, tendría que felicitar y estimular al autor para que prosiga con su acometido, documentando el testimonio y vida de cristianos que trabajan en este rincón del mundo para la gloria de Dios.

AED

A HISTORY OF ST. ANDREW'S PRESBYTERIAN CHURCH IN ARGENTINA.

By William Denis Grant.

Chapter 55

Church Worship in St. Andrew's Scotch Presbyterian Church in Buenos Aires in the First Years of the Twentieth Century.

New Hymn Book for Church Worship: Second Edition of "Church Praise", the Hymn Book of the Presbyterian Church of England.

In 1908 the new edition of **"Church Praise"**, a hymn book of the Presbyterian Church of England was adopted for Worship in St. Andrew's Scotch Presbyterian Church in Buenos Aires. Let us briefly see how this new hymn book was adopted in the Church.

Brief Development of Worship in the Early Years of The Presbyterian Churches in Argentina.

The subject of the development of Worship, Psalm and Hymn singing in the early years of our Church was dealt with in detail in chapters 15 and 16 in our History. The subject of Worship and Public Services was taken up again in chapter 25. We think it is only right that we should make a brief survey of this subject at this point.

As we have pointed out before, there are very few records of Worship and Church Services in the early days of our Church in Argentina. We assume that when the first Scottish Settlers came out to Argentina in 1825, they must have brought with them the "pure and simple" form of worship of the Church of Scotland in those days. At that time the only songs which were used were the metrical Versions of the Psalms and the Scottish Paraphrases. (For definitions of Metrical Psalms and Scottish Paraphrases see chapter 15).

As there was no organ, or harmonium, or choir, the singing of these Psalms and Paraphrases was in the hands of the Precentor. It was only in the second half of the nineteenth century that choirs, harmoniums and organs were adopted in the Church of Scotland.

The first hymn book authorised by the Church of Scotland in 1870 was the "Scottish Hymnal" which was published in 1876 and which we assume was used in our Presbyterian Churches in Argentina.

The first edition of **"Church Hymnary"** was published in 1897 and it was a joint effort of various Presbyterian denominations, including the Church of Scotland. We understand that this hymn book was not used in the Presbyterian Churches in our country. In 1886 it was decided that the first edition of **"Church Praise"** published by the Presbyterian Church of England should be used. (For further details see chapters 15 and 16.)

When the Church at Barracas was inaugurated on 24th. June, 1886, the musical service consisted of two anthems "Hear the prayers of Thy Servants" and "The Lord's my Shepherd", together with hymns appropriate to the occasion. (See chapter 19).

In chapter 25, we dealt with the Services in the Old Church before it was demolished. And we quoted what the Rev. J. W. Fleming had said way back in 1880, some fifty-five years after the arrival of the first Scottish Settlers in the country. Among other things he said this: "Our Sunday Services have been hallowed to us by age and association, and any attempts to change them radically would do infinitely more harm than good." He adds that he had never known a Church in Scotland where the Service was that which they had in the churches here. "Still," he says, "it is only within certain well-defined limits that changes are desirable...."

In chapter 25 we also learn of the "Envelope System" to raise the necessary funds to keep the church going. This system was begun in 1892 and it was still kept at the time we are writing about.

At the beginning of 1893 the congregation was invited to join in an audible "Amen" at the end of the prayers. And with this we reach the last year of the Old Church in calle Piedras. In chapter 27, in the article dealing with the last Sunday in the Auld Kirk by "Q" we are told that the morning service commenced with the Old Hundredth and that other Psalms sung were "The Lord's My Shepherd" and "Pray that Jerusalem may have peace and felicity", and the Communion Service commenced with the Paraphrase "'Twas on that night when doomed to know."

Services in the New St. Andrew's Scotch Church in calle Belgrano.

We find the next reference to a Service in Chapter 31, in the description of the Opening Service of the New St. Andrew's Church in calle Belgrano. The service began with the singing of the "Old Hundred" and while it was sung the Children's (or Rose) Window was unveiled. The hymns sung on that occasion were "Christ is made the sure foundation" and the Scottish Paraphrase "O God of Bethel". The choir also sang the Te Deum and the Anthem "Lift up your Heads" from "The Messiah". We have in our possession a copy of the Programme of this Service which we understand was given to the congregation on that day. This is, perhaps, the first order of Service we have available.

In Chapter 37 we mention that the first edition of **"Church Praise"** was introduced in the Church in 1886, at the time of the Auld Kirk in calle Piedras. When the congregation moved to the New Church in calle Belgrano they continued using this Hymn Book.

In those days the Sacrament of Holy Communion or the Lord's Supper was held quarterly, on the first Sundays in January, April, July and October.

The first Christmas Day Service was held in 1891 in the Old Church. After the new Church was opened in 1896 a Joint Christmas Service was held with the Methodist Church. These joint Services were stopped in 1902 or 1903, but the Christmas Services were continued in our Church. (See chapter 47)

The first joint Sunday School Service of all the Scotch Presbyterian Churches was held in St. Andrew's on August 26th., 1900. It is recorded that every year in the second fortnight of August these Services were held.

The Organ at St. Andrew's Scotch Church. Henry Owen, Organist and Choir Conductor, at St. Andrew's.

For some time a harmonium had been used at St. Andrew's Scotch Church in calle Piedras. On 27th. April, 1884, an organ was inaugurated in the old Church and it was used in all the Services there. When the New St. Andrew's Church in calle Belgrano was being built the old organ was placed in the original cedar case and installed in the bay on the right hand side of the Church, where it has been ever since. During its many

years of use it has had many alterations and improvements. An electric motor to supply the wind required for the organ was inaugurated in September 1899.

The Hymn Boards placed on the first pillars on the chancel side of the main body of the Church and which are still in use, were inaugurated in September, 1908.

The organist of the Church at the time we are referring to was Henry B. Owen, who had held this post from the beginning of 1888. He was also the choir conductor. He resigned in 1911. We mentioned Henry Owen in chapter 16.

In reference to Mr. Owen, the organ and the acoustic properties of the Church, we are quoting part of an article entitled "The Organ Recital", which appears in the May 1909 issue of the Magazine. "Art is indeed the handmaid of religion; and when, of all her beautiful daughters, Music and Architecture combine to lend their ministrations, their power to uplift the soul of man is one of the grandest powers that be. This was amply testified to by the Organ Recital held in St. Andrew's on the evening of Tuesday 27th. April, when a large congregation came under the spell of music sounding nobly and sweetly through our beautiful Church. St. Andrew's, though almost the despair of the speaker, lends itself peculiarly well to the art of the musician; and it is the delight, so we have been told, of the singer. The audience cannot have failed to appreciate the Programme which was submitted so artistically by all who contributed to it.

"The principal share of the work of the Programme fell on Mr. H. B. Owen, our talented organist. The Organ, in every way efficient for leading congregational praise, does not, owing to its limited range of stops, admit of such brilliance as we associate with some Organ Music; but with Mr. Owen at the keyboard, any disadvantage of the Organ was counterbalanced by the ability of the Organist.

"Mr. Owen throughout the whole evening - and he was responsible in whole or in part for the success of every item, as soloist or accompanist - never once failed to maintain that high level of *musicianliness*[1] , which he has accustomed us to expect from his work......" The Choir of the Church and vocal soloists participated in this organ recital.

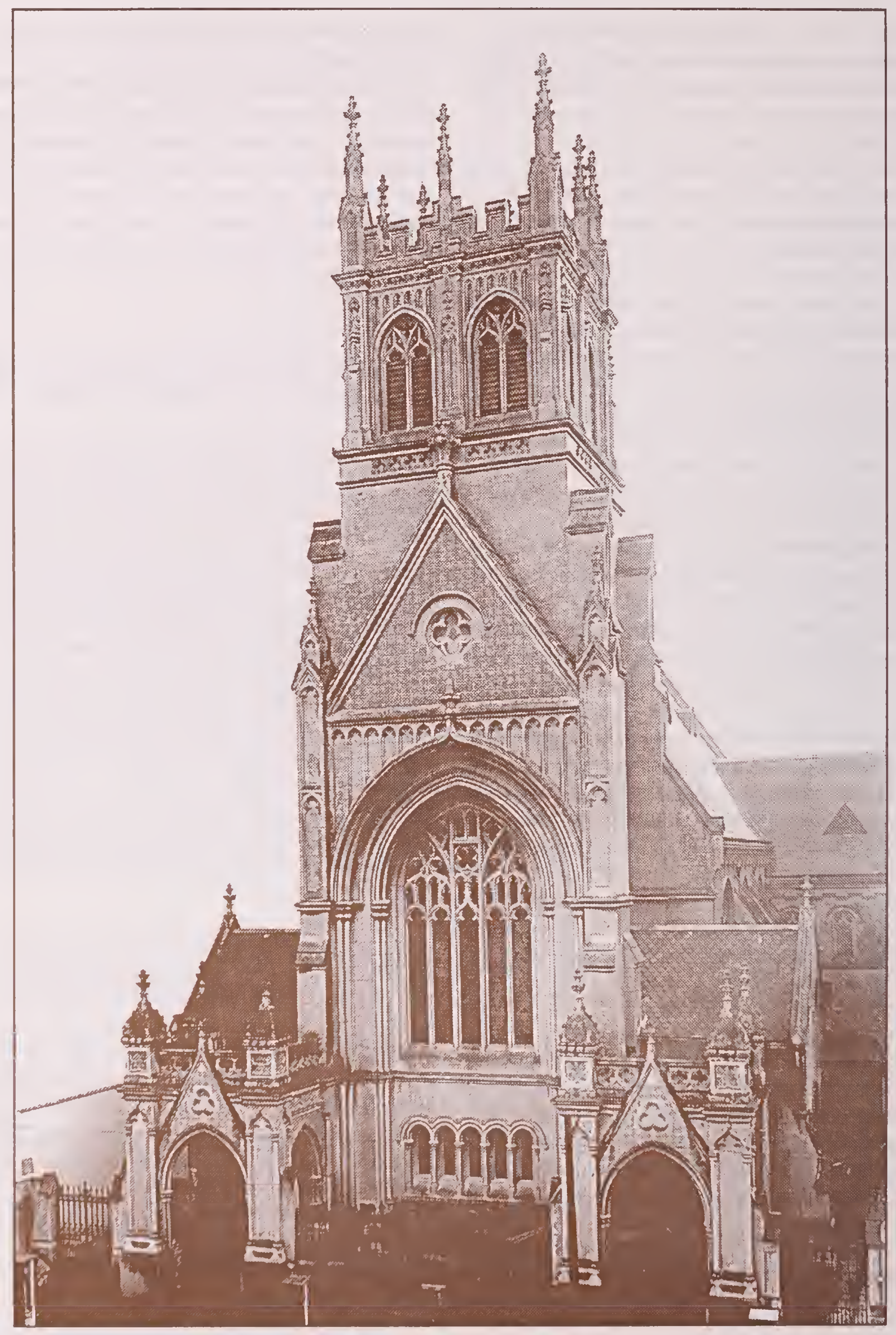
First Mention in our Records of the Second Edition of "Church Praise".

The first mention of this new edition can be found in the September 1907 issue of the Magazine. "Many enquiries have been made lately for Hymn Books. The reason why the stock has run out, is that a new edition of **Church Praise** is being issued by the Presbyterian Church of England. This book was officially promised more than a year ago, but for unknown reasons the publication has been delayed. We believe, however, that the book has just been issued. As soon as we can obtain a copy it will be officially dealt with by the Kirk Session and Trustees, and they will decide whether to adopt it, or the **Hymnary**, (a book recently published by the Presbyterian Churches in Scotland and Ireland), or whether we shall go on with the Book which we use at present."

In the Minutes of the Kirk Session Meeting held on January 3rd., 1908 we read this: "A new edition of **Church Praise** having been issued, it was resolved to submit the same to the Choir Committee and in the event of their approving it, it was resolved to take steps to recommend the introduction of the New Edition to the Congregation at the next Annual General Meeting. A favourable report on this book by Mr. Colquhoun was laid on the table."

In the Minutes of the Annual General Meeting of

1 musicianliness - This word appears in the original text. The writer of this history has never seen or even heard this word. He supposes that what it is "musicianship".



St. Andrew's Church, Buenos Aires, consecrated in 1896.

the Members of the Congregation held on Monday January 27th., 1908 at 8.15 p.m. we read this: "Mr. Fleming explained that the question of New Hymn Books had been under the consideration of the Kirk Session for some time past. About ten years ago various Churches brought out the **'Hymnary'** and expected that it would be generally accepted but this was not so and the Presbyterian Church of England which issued **'Church Praise'** did not accept it. The Choir Committee, Conductor, Organist and Kirk Session are all of the opinion that the new edition of **'Church Praise'** should be adopted. Mr. Fleming now asked the consent of the Congregation to same. This was given. Mr. Fleming then proposed that the method of introducing the new book be the same as on a former occasion. All those who possess hymn books in the Church will have similar copies of the new edition put in their place which can be paid for subsequently. This was agreed to." It must be added here what appears in the report of this same meeting in the Magazine. The new edition of **'Church Praise'** contained Hymns, a selection of metrical and prose Psalms and some anthems.

"Church Services."

Before going on with the subject of the new hymn book, let us quote the leading article which appeared in the February 1908 issue of the Magazine under the title of "*Church Services*". [2]

"Some remarks which were made at the Annual Meeting of St. Andrew's Church last month have suggested to us this theme. The Minister of the Church in representation of the Elders and the Committee in charge of the Praise of the Church recommended the introduction of a new Hymn Book. We do not go into the reasons which led to the choice of the revised edition of **Church Praise** rather than the **Hymnary**. We believe the choice was made very deliberately and it was made *Nem-Con* [3]. We were glad to notice that the Meeting agreed with equal unanimity. It will involve the members of the Church in some small expense and it is well that there was no objection to this.

"Some times the apparently sound argument is heard, that there are so many admirable Hymns and Tunes in an existing Collection that no change is needful; and it is frequently added that many excellent Hymns in it are still unknown, or very rarely sung. The practical answer to this is found in the unvarying experience of all Churches where Congregational Music is encouraged, that the life of a Hymn Book is twenty years; and it is now more than that period since the present Book was introduced. We are glad to see that St. Andrew's realizes that there must be changes in Church Music, and we have no doubt, that many of the Hymns that will be made familiar to the Congregation in the new Book will become extremely popular. It should be kept in mind that the gifts of Poetry and Music are not dead, and that every year Hymns and Tunes of permanent value are added to the Treasures of the Church of Christ.

"Another matter dealing with the Church Service was brought before the same meeting. It was pointed out that while nothing in the shape of a complete liturgy was desired, it would be an improvement if the Congregation could take a larger part in the Service of the Church. At present its audible share is confined to the Singing. It is true the Lord's Prayer is always repeated, but it can scarcely be said that the People join in it. In these matters our experience has been the reverse of what we expected it would be. Many years ago we believed that the time was near when a modified Liturgy would be desired in our Church, and this of course would have included the repetition of the Creed and the Ten

2 The writer of this History wishes to express that although this article is very interesting, especially as it was written way back in 1908, he does not agree with many of the things said in it. A Church Service, in his opinion, should be well ordered, simple but also impressive. Some one once said that "Liturgy unites generations"........

3 *Nem Con* - From Latin = without opposition.

Commandments which were recommended in the Church Meeting. But every tendency in that direction has been a failure. The Church was asked to join in an audible 'AMEN', but not even that harmless innovation appealed to us. In our Suburban Services it is a great delight to hear the Lord's Prayer repeated. In every case the Congregation takes it up most heartily. But St. Andrew's will have none of those things. If, then, further efforts were not made in the direction of getting the Congregation to take part in the Service, the reason is evident. If the people will not repeat audibly the Lord's Prayer it is pretty certain the repetition of the Creed will soon be left to the Minister and one or two voices 'crying in the wilderness'. It may be said that this has not been brought to the notice of the Congregation. The facts are otherwise. A leading article was published in the magazine asking the Congregation to join in the repetition of the 'Amen' which in fact should be said by the people and not by the Minister. The choir were also asked to lead the Lord's Prayer with the same confidence that they lead the Singing, but for some reason they have not done so. In this matter we have really to look to the Choir for success. We understand that the subjects brought to the notice of the Meeting have been laid before the Kirk Session and they willingly sanctioned the occasional use of the Creed and the Commandments, but we repeat that this has never been the difficulty. That sanction could have been got at any time had there been any desire to make use of it. We think that the recommendation made is a good one, and we believe it will be put in force. When that is done, the Choir will be asked to lead the Congregation as it is their right to do, and we have no doubt that having had their attention drawn to the matter they will very gladly do so.

"We feel sure that the Kirk Session of St. Andrew's Church are keenly alive to the importance of meeting the wishes of the people in regard to Public Worship. They have no hard and fast traditions to maintain and are quite aware that changes require to be made from time to time. It is rather curious to notice the tastes of the people in regard to Public Worship. What has impressed us is the Conservative tendency which is constantly asserting itself on the part of the worshippers. One would imagine that in a new country there would be a desire for freedom even from the ordinary customs of the Church Service, but it is not so. In the Argentine and Uruguayan Republics unless the Service is conducted with strict attention to Ritual it is not appreciated. We read of Services in the British Colonies where with the accompaniments of a couple of candles in bottles, and a box for the Preacher to stand upon, an enjoyable Service is held. It is not so here. Even in the remotest Camp Village or 'Estancia' House there must be all the accessories of a well ordered Service or it soon falls away.

"We note too that there is a curious and altogether indefensible antipathy to lay Preaching and a strong desire for instrumental music of some sort. We do not altogether regret these characteristics of our Services. They put a healthy check on what might easily bring degeneration. They encourage that 'Decency and Order' which have ever been the characteristics of Presbyterianism, and we are glad to think that they tend to keep our Ministry up to those improvements in the Conduct of Public worship which have been so marked a feature of the last generation of Church Life."

Second Edition of "Church Praise" Introduced in our Church.

By June of that same year 1908 the new hymn book was already in use. This is what we read in the June 1908 issue of the Magazine: "As has already been intimated the Revised Edition of **"Church Praise"** has been introduced into the Church. We say nothing of the merits of the Book. That subject has already been dealt with. What we earnestly bring before our readers who are connected with St. Andrew's is the necessity

for meeting the expense of the introduction of the books. The plan has been followed of putting the books into each Pew with the names of the owners inscribed on the Books. We now ask those friends who have books in their seats to make a donation sufficient to cover the cost of the introduction. As a guide to the value of the books we may say that the large book with Music is to be sold at $6. The smaller book with Music will be sold at $3. The large print books without Music will cost from $2,50 to $3. The next smallest $1.50, while the small print will be sold at 50 cents. So far the money received has been very little, and the Trustees of the Church at present stand to lose quite a large sum unless the Congregation will pay for the Books which have their names upon them. If this is done the cost will be met, except for the books supplied to the Choir which the Trustees are quite prepared to pay for."

The Revised Edition of **"Church Praise"** was authorized for use in the Congregations of the Presbyterian Church of England by the Synod of 1907. Its Convener was J. Oswald Dykes and its General Editor J. M. E. Ross. This hymn book was used in the Presbyterian Churches in Buenos Aires until the 1930's when the **"Revised Edition of Church Hymnary"** was adopted.......

The Creed.

In the minutes of the Meeting of the Kirk Session held on 17th. Ferbruary, 1908 we read this. "The suggestion was made at the Annual General Meeting of the Congregation that the Creed should be repeated occasionally by the Clergyman and the Congregation was brought before the meeting and it was resolved to approve of this being done."

On Choir Practices.

This we read in the April 1908 issue of the Magazine under the heading of "Choir Practices": "We have received the following letter which we publish and commend with great pleasure:

Buenos Aires, 8th. April 1908
"Revd. J. W. Fleming.
"St. Andrew's Scotch Church.

"CHOIR PRACTICES"

"A meeting of the organists, choir-masters, and choir-secretaries of the Churches of:

"St. John's .... Buenos Aires
St. Saviour's .... Belgrano
St. Peter's .... Flores
Holy Trinity .... Lomas
All Saints .... Quilmes
First .... Methodist Episcopalian
Lomas .... Methodist Episcopalian
St. Andrew's .... Buenos Aires
St. Andrew's .... Barracas

was held in the Hall of the Scotch Church on Saturday 4th. April at 5.30 p.m. to discuss the best methods to be adopted for securing greater regularity in the attendance at the Choir practices, when it was resolved:

1st. That Friday being universally acknowledged the most appropriate and convenient for Choir practices, that evening be fixed for such at all the Churches represented.

2nd.

That when a feast day falls on a Friday, the rehearsals shall be held preferentially on the following day, Saturday.

3rd.

That the Clergymen in charge of the aforementioned Churches be requested to make a special appeal to the members of their congregations to do all they can to respect Friday evenings, by keeping them free from all social engagements which might draw Choir members from their duty at the Church......

4th.

That the Clergymen be requested to have

a notice on the matter published permanently in the magazine of their Church, so as to enlist the sympathy of all their members in this movement, which has for its object solely and purely the better attendance at Choir practices, and consequent improved rendering of the music at the Sabbath services.

"Trusting the foregoing resolutions may meet with your approval and be favoured with your hearty support.

"We remain,
faithfully yours,

Stuart S. Sharpe, secretary (St. Andrew's). William A. Brown, (St. John's), W. Cowlishaw, (St. John's). Robert W. Cassels, (Dr. Smith). H. B. Owen, (St. Andrew's). James W. Colquhoun, (St. Andrew's). G. Lloyd Davies, chairman (St. Saviours). G. W. H. Spanton, (St. Peter's). I. M. Archer, (Holy Trinity). Henry G. Wellby, (First Methodist). J. H. Wall, (Lomas Methodist).

"School Praise" - A Hymn Book for the Young.

In the December 1908 issue of the Magazine we read this; "We hold some of the New Hymn Books which we wish to sell off, as Messrs. John Grant and Son are to keep a supply in future. The Editions which we have are the small Edition with Music $3.50 and the Medium Editions with words only $1.50. These will be sent free to any address for the sums mentioned.

"We also hold a supply of **"School Praise"** - the Children's Hymn Book. This however we intend to keep in stock permanently as copies are always required for our Sunday Schools. This Hymn Book is an exceptionally good collection and we think many families would like to have some copies in their homes for their children. The prices are 'Words only'20 cents. Music either Sol-fa or Old notation $1.50 delivered free at any address."

The writer of this History remembers that when he was Sunday School teacher in the early 1960's at the Dr. Smith Memorial Church in Belgrano, this was the Sunday School Hymn Book used there at that time.......

Inauguration Service of the Dr. Smith Memorial Hall in Belgrano.

We have in our possession a copy of the printed programme of the opening ceremony of the Dr. Smith Memorial Hall in Belgrano. The Hymns sung on that occasion were "The Church's One Foundation", "Christ is Made the Sure Foundation" and "O God of Bethel by Whose Hand". We quoted the complete programme in chapter 52.

The first edition of **"Church Praise"** in the early days of the Dr. Smith Memorial. Very soon the new edition of **"Church Praise"** was introduced at the Hall. The exact date is not recorded

Church Directory: Services in Connection with the Presbyterian Churches in Argentina at the Beginning of 1909.

We have brought our records of Church Services and Worship up to the inauguration of the Dr. Smith Memorial Hall in Belgrano which took place on 22nd. November, 1908, and the unveiling of the Bust of Dr. Smith in the vestibule of St. Andrew's City Church. To close this period we are dealing with, we shall present part of the Church Directory as it appeared in the February 1909 issue of the Magazine.

St. Andrew's Scotch Church - 575 Calle Belgrano (Buenos Aires).
Minister: Rev. J. W. Fleming.
Assistant Minister: Rev. D. Bruce Nicol.
Church Extension Service (Camp Work): Rev. Neil MacColl.

Surban Services

Campana .... 1st. and 3rd. Sundays each month, 10.30 a.m.
Quilmes .... 2 nd. and 4th. Sundays each month, 11 a.m.
Quilmes .... 1st. and 3rd. Sundays each month, 8.15 p.m.
S. Fernando .... 4th. Sunday each month, 4.15 p.m.

Telleres .... 2nd. Sunday each month, 4.30 p.m.

Temperley .... 1st. Sunday each month, 4.30 p.m.

Barracas Church - 862 Calle Santo Domingo (Buenos Aires).
Minister: Rev. J. W. Fleming, B.D.

Sunday School - 9.45 a.m.
Public Worship - 8 p.m.
Choir Practice - Fridays, at 8 p.m.

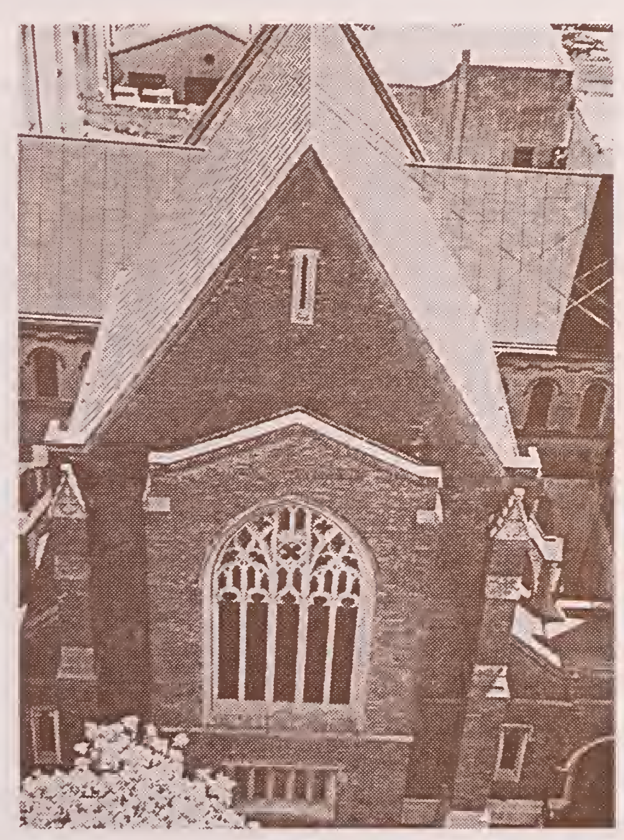
Talleres Scotch Presbyterian Church
Public Worship - Second Sunday of each month at 4.30 p.m.
Spanish Sunday School - at 2 o'clock.
English Sunday School - at 3o'clock.

Constitución Sunday School.
530 Calle Ituzingó 9.30 a.m.
Belgrano Sunday School
Dr. Smith Memorial Hall - 2.45 p.m. Calle Mendoza and Conesa.

St. John's Church - Varela.
Minister: Rev. Lachlan McNeill.
(No mention is made of days or times of the Services. These usually appeared in other sections in the magazine.)

St. Andrews Presbyterian Church - Chascomús.
Minister: Rev. Edmund Williamson.
(No mention is made of days or times of the services. These usually appeared in other sections in the Magazine).

If we compare this Church Directory with the one published in December 1907 and which we registered in chapter 53, we shall see that there were slight changes especially in time tables, and that a monthly Service was now held at Temperley.



City Church as it is now, since 1962. On the widening of Avda. Belgrano, the tower had to be demolished.



A HISTORY OF ST. ANDREW'S PRESBYTERIAN CHURCH IN ARGENTINA.

By William Denis Grant.

Chapter 56

The Reverend James W. Fleming's Thirtieth Anniversary with St. Andrew's Scotch Church in Buenos Aires. St. Andrew's Literary and Debating Society.

PRESENTATION OF REV. FLEMING'S PORTRAIT.

In 1909 the Rev. James W. Fleming, Third Minister of St. Andrew's Scotch Presbyterian Church in Buenos Aires completed his thirtieth year in our country and with our Church. The following is what we read in the May 1909 issue of the Church Magazine under the title of "Presentation to the Rev. J. W. Fleming."

On Tuesday evening, May 18th. (1909), the large Hall of the Church was filled to its utmost capacity with an assemblage of the members of the congregation and the friends of our minister, anxious to show by their presence their affection and respect for Mr. Fleming. The presentation of his portrait, painted by Mr. C. Kay Robertson, was the concrete expression of the honour and esteem in which Mr. Fleming is held in this country, and the appreciation that is shown of his work in the Church and in many philanthropic causes for the long period of thirty years.

The Chair was occupied by Mr. Carnegie Ross, C.B., and along with him on the platform were Rev. J. W. Fleming, Rev. Lachlan McNeill, Rev. F. O. Spanton, Dr. J. J. Kyle, Messrs. R. Inglis Runciman, Corbett, and Angel.

Mr. Ross, before calling upon the artistes to carry through the musical programme which had been arranged, expressed the great pleasure it gave him to preside over so large a gathering, especially when met together to do honour to Mr. Fleming. The musical programme was ably carried through, under the charge of Mr. Colquhoun, by Miss Isabel Roberts, Professor Pini, Messrs. Henderson, Stark, and Colquhoun.

The Chairman then called upon Mr. R. Inglis Runciman, the Session Clerk, to make the presentation. Prior to making his speech, Mr. Runciman read letters of apology from the Bishop of the Falkland Islands, the Rev. A. O. Tisdall, the Rev. J. H. de Turri Croft, the Rev. Dr. Maclaughlin, and the Rev. Ed. Williamson.

The Bishop's letter ran as follows: -

"I greatly regret that a previous engagement at San Isidro prevents my accepting your kind invitation to be present at the gathering in the Scotch Church Hall to-night. Had I received your invitation sooner I should have made a point of being present to show my appreciation of the consistent and faithful work done by Mr. Fleming over so long a period. I consider that not only the Presbyterian Church but the whole British Community has reason to be grateful for the witness of his life and work - which may he be spared long to continue!

Believe me,
Yours sincerely,
E. T. FALKLAND ISLES."

Mr. Runciman in his speech, said: -

"Mr.Chairman, Ladies and Gentlemen, Mr. Fleming,

"We are met together this evening to do honour to our much esteemed minister. The occasion is a very interesting one.

"As many of you are aware, Mr. Fleming came to Buenos Aires in the year 1879 as assistant to our then Minister, the late Rev. Dr. Smith; consequently, Mr. Fleming now completes his thirtieth year of ministration amongst us. Thirty years represent much more than half the span of usefulness accorded to most men, and we must all feel that our worthy Minister has made the most of his time amongst us by faithful and devoted work in his Master's service. To go in and out amongst us for thirty years, known for his uprightness of character, his unswerving devotion in carrying out not only his duties as our Minister, but also in attending to innumerable calls upon his valuable time, never to be found wanting, is much for us as a Congregation to be proud of, and we would add that during these thirty years our Minister has not only enjoyed the most profound respect of his own community, but of all the English speaking people of this country, as he is not only a Minister who preaches the Gospel of Christ, but a man who lives up to what he teaches. The life of a Minister is perhaps fuller than that of any other profession. We call for his services in times of joy and in times of sorrow, he baptizes our children and later on he often marries them, and in times of affliction he is beside us with words of comfort and performs the last rites for our beloved ones. In this way our Minister's opportunity of knowing us and being known to us are such as no other man has, and it is because we know him so well that we respect him so much.


Rev. J. W. Fleming, D.D., O.B.E., Third Minister of St. Andrew's, 1883-1925

"Fortunately for the Presbyterian Church in Buenos Aires, the Municipality expropriated in the year 1893 the original St. Andrew's Scotch Church in the Calle Piedras, in order to carry out the scheme of opening up the Avenida de Mayo. A liberal sum was paid by the Municipality for the building and ground expropriated and the result was the erection of the beautiful edifice which we now have to worship in, and also the most complete private school building in Buenos Aires; the funds available, however, were not sufficient to carry out a specially satisfactory scheme as regards an annex accommodation for Church work, and to Mr Fleming must be accorded the greater part of the credit in enthusing the Congregation to organize the grand bazaar which produced $ 60,000 and consequently enabled the building Committee to complete the admirable facilities which we now have in connection with the Church and more especially, would we add, this most useful hall, which has so materially assisted us in holding the social functions which promote the more intimate relationship of the Congregation.

"We have remarked that it was fortunate for

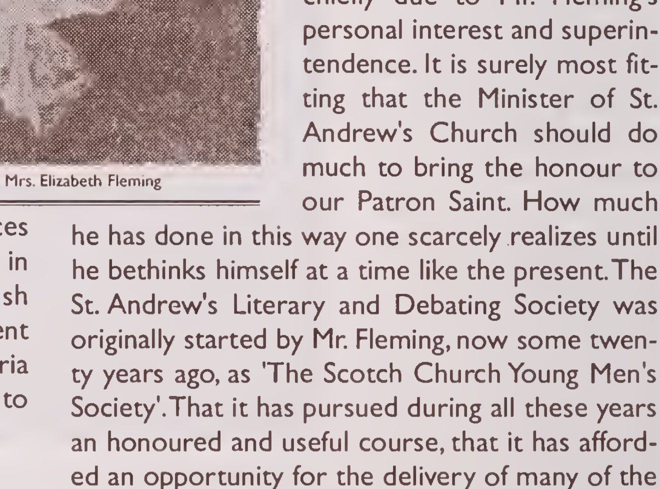
the Congregation that the old Church was replaced by the new, and it was also a great advantage to Mr. Fleming, as it has enabled him to carry out the Church work in a more efficient manner than was possible in the old Church building.

"Mr. Fleming's ministrations have not been confined to our city only. With the aid of his helpful Assistants he has been able to hold services for many years in the suburbs and adjacent towns, often officiating three times on a Sunday, which we believe is a very unusual undertaking elsewhere. Mr. Fleming has had an especial care for the welfare of our Sunday Schools and it is indeed very gratifying to be able to report that no fewer than 433 children and 43 teachers are on the rolls of our various Sunday Schools.

"We are also indebted to Mr. Fleming for the Church extension work, by his having interested the Presbyterians in the Provinces to aid in supplying the means wherewith to obtain the services of a 'camp' Minister, whose ministrations cover many thousands of square miles.

"Apart from the services immediately connected with our Church, Mr. Fleming has rendered distinguished services in connection with all the Benevolent Societies in Buenos Aires, more especially the British Hospital, the British and American Benevolent Society, and, above all, as Chairman of the Victoria Sailors' Home, an institution which owes much to Mr. Fleming.

"It is difficult for those who have worked hand in hand for thirty years to contemplate without emotion so long a period of intimate association and mutual helpfulness. But it is when we come to review all that Mr. Fleming's admirable faculty of organization has done for our community and its various agencies that one has difficulty in finding language entirely adequate to the occasion. The Scotch Church in Buenos Aires has during its long life had but three Ministers, of all of whom it is justly proud. But when we come to consider how vastly its sphere of action has enlarged, and how great a measure of adequateness for dealing with so complex a problem it has developed, we feel we can fairly say to Mr. Fleming without any fear of being felt to exaggerate, that he has more than fulfilled the most sanguine expectations of his Congregation. Our Church Magazine reaches the engineer and the employee in the farthest north of the Republic, in the very verge of the tropics. It seeks out the lonely 'puestero' in the Pampa, and the sheepfarmer in windswept Patagonia[1]. It assures them one and all of a friendly welcome when they may be able to visit the city, and carries to them a message form Scotland. For those in town there is the use of a small, but most carefully selected library, the excellence of whose contents is chiefly due to Mr. Fleming's personal interest and superintendence. It is surely most fitting that the Minister of St. Andrew's Church should do much to bring the honour to our Patron Saint. How much he has done in this way one scarcely realizes until he bethinks himself at a time like the present. The St. Andrew's Literary and Debating Society was originally started by Mr. Fleming, now some twenty years ago, as 'The Scotch Church Young Men's Society'. That it has pursued during all these years an honoured and useful course, that it has afforded an opportunity for the delivery of many of the most instructive lectures, and the holding of the most useful discussions in which our English-speaking community has had an opportunity of participating, and that it continues to this day, is most of all due to him whose lasting honour it will be that in the press and hurry of a most engross-



Mrs. Elizabeth Fleming

[1] "puestero" = small tenant farmer usually working in and for a big farm (estancia)

2 "oor ain folk" = our own folk.

ing and exacting life he has ever borne in mind the exhortation to 'be watchful and strengthen the things which remain, that are ready to die'. The Patriotic Society known as the St. Andrew's Society of the River Plate, which exists for the fostering of the national sentiment and the friendly association of Scotsmen and their descendants, and for benevolent and charitable objects, is honoured in having for its President this year, when its Membership is the largest yet attained, the Minister of St. Andrew's Scotch Church. It is difficult to believe that so admirable a Society, which places us in a position to look after 'oor ain folk'[2] for ourselves while in connection with other organizations of a more general character, we do our share in caring for the poor, the friendless, the sick and the aged, should ever have been in danger of losing its usefulness, yet in its early years there seemed a possibility that for want of a guiding hand it might degenerate into a mere convivial Society, and thereafter lapse into a merited oblivion. To Mr. Fleming more than to any other we owe its prosperous and useful development of the present day.

"It is indeed gratifying to remember the cordial relationship which has always existed between our Minister and the Rector of St. John's and other Anglican Churches as also the incumbent of the Methodist Episcopal Church, which surely is as mutual strength greatly to be encouraged.

"Before concluding these few remarks we desire to bear in mind the many valuable services rendered by Mrs. Fleming and her daughters in connection with our Church work, thereby proving themselves very valuable coadjutors to our worthy Minister.

"The special object this evening is, as you are aware, the presentation to our Minister of his portrait, painted by Mr. C. Kay Robertson, which bears the following inscription: -

"'PRESENTED TO
REV. J. W. FLEMING, B. D.
BY HIS CONGREGATION AND FRIENDS
IN RECOGNITION OF 30 YEARS
DEVOTED MINISTRATION IN
ST. ANDREW'S SCOTCH PRESBYTERIAN
CHURCH BUENOS AIRES
1879-1909'

"We will now ask Mr. Fleming to accept this gift with the best wishes of his Congregation and friends for his welfare, and that he may be spared for many years of continued usefulness to the Congregation of St. Andrew's Scotch Presbyterian Church and our community at large.

"Mr. Bramwell will now unveil the portrait."

On the portrait being unveiled there was a burst of applause, which was enthusiastically renewed when Mr. Fleming rose to speak, and was continued long.

Mr. Fleming, who spoke with considerable feeling, said,

"Mr. Chairman, Ladies and Gentlemen, I have happily had in my life many moments of great pleasure; and, although some people have grumbled at times because they have not been appreciated, it has never been my complaint, and surely to-night if any thought of this kind could have lurked in my mind it must have been for ever dispelled.

"After having seen twenty-five years of service in this Church you were kind enough to assure me of your appreciation and to say many kind things, and I had imagined that that would have been the last expression of that nature that could have happened to me during my ministry, - but if it is possible, I may say that to-night makes me still happier, for it assures me that by what was said five years ago you are still prepared to stand.

"It almost appals me to hear the delightful things spoken in your name by Mr. Runciman, but on the other hand it is most encouraging, for it is a matter experienced by all religious workers in

this country that there is a great deal of hard work from which one sees little result. It is at such a time as this that one is assured of the fact that no honest labour is lost if one only does his duty faithfully although I feel that mine has been estimated at more than its worth.

"I thank you exceedingly for the gift which you have made to me. It will be the most honoured emblem that we possess in our house and in the house of my children. I cannot say how much I thank you for it and for the pleasure that it gives us to know that it is the expression of many kind wishes not only of our own Congregation but of friends outside who have been good enough to associate themselves with this gift. I cannot but feel exceedingly proud of the flattering expressions contained in the letters which you have heard read, and I think that there can be no greater encouragement than the gathering of so many kind friends in this Hall to-night. Some five years ago I was saying to an old friend of mine, a prominent member of the Church, that I really did not see how it was possible to dismiss me after what had been said then.

"But he said that I was mistaken: the Congregation had condoned my past faults, but I must in future consider myself judged by my behaviour. Of course it was perfectly true, and now I have had another start, and the five years that have passed have apparently only been received by you with greater kindness than the years before.

"It has ever been a great pleasure to help the religious and philanthropic work of a people so warm hearted as the British Community of this city. No doubt one may at times be misunderstood, but on the other hand one often gets credit for more than one has a right to have, so the one balances the other, and no greater appreciation can possibly be given than has been shown by you to-night. Mr. Runciman has spoken of the Bazaar in such terms that I am almost tempted to suggest another. I fancy I see one looming ahead in the future, and since the last was so kindly received I do not think I can very well be blamed if I propose another. In fact, I have no doubt that everything in connection with the extension of the work of this Church, will always receive a great deal of support.

"Well! I can only thank you again dear friends, for all your kindness, and I hope that I may be more worthy of it than I have been, and if I am spared, that I may more heartily labour in your interest in the years to come. I present my warmest and most cordial thanks to you all."

Mr. Fleming's speech was received with renewed applause, the whole assemblage upstanding as a further token of their respect and affection for our Minister. A service of tea and cakes, during which Mr. Fleming received the personal congratulations of his friends, brought a most enjoyable and enthusiastic meeting to a close.

The report of this meeting ends thus, "The painting is a bust of Mr. Fleming in his academic robes; and the artist, who is to be congratulated on his work, has caught a particularly characteristic expression, and has succeeded in painting a picture that is in every way a work of art."

The list of contributors to the Rev. J. W. Fleming Portrait Fund appears elsewhere in the Magazine.

Parts of the Sermon Preached at St. Andrew's by the Rev. James W. Fleming.

In St. Andrew's Church on Sunday 23rd. of May, speaking from Romans 14, 7 "For none of us liveth to himself and none of us dieth to himself", the Rev. J. W. Fleming said, "I have thought that you would expect me to-day to say some words regarding the event of the past week that affects myself. It is my own desire also, for I cannot say how deeply grateful I am to you for the most valued gift which you have made to us. It will be a constant reminder to us of the kind feelings

which are entertained. It is, however, far more than that. It is a proof that will ever be before me that you have believed that I have not lived for myself among you. It would be a scathing condemnation if that could not be said of any Minister, but when public expression is given to these favourable opinions one is entitled to assume that they represent a wide feeling that does not find vocal expression. To a Minister who pursues his work under the depressing conditions of this city, that is a priceless testimony. I say the conditions are depressing, for notwithstanding the splendid colleagues which I have had in the Kirk Session of this Church, men such as few Ministers are fortunate to get as Elders, and not forgetting the invaluable Services of the Church workers in our Choirs and in our Sunday Schools and on many Committees, a Minister's work here has to be carried on under singularly unfavourable conditions. I need not mention them in detail: the secularizing of the Lord's Day, the irreligious character of the city, the neglect of parents to bring up their children in Godly ways, all these and many other causes militate against a Minister's success. Often enough I assure you in view of the poor spiritual results which have followed from my Ministry I have felt as if it were all failure. Especially is this borne in on one when one thinks of one's own sins and the blame that may rightly fall upon one for the failure of the Church to do better work among you. It is easy to throw the blame on others when one should take it to oneself; and believe me I do. But the happiness I have is in knowing that you have not considered these faults as of sufficient importance to destroy one's influence for good but that on the contrary you have accepted my poor services as being faithful in their effort. Our tie has now been a long one. I scarcely think that it is generally known that I have been a longer time in the Ministry of this Church than Dr. Smith was when I came to the country. It has been a great privilege to go in and out among you, and now my greatest happiness is to know that the tie between us is not getting looser but stronger, and you must pray for me that in the time that remains I may use the opportunities that become greater as our friendship becomes closer, with more consecrated purpose for your spiritual welfare."

Parts of the Sermon Preached at St. Andrew's by the Rev. James W. Fleming.

We have not mentioned the St. Andrew's Literary and Debating Society much in our History for, though it was an association created, and nourished, by the Church, it was a secular institution. This Society, which we first mentioned in chapter 21, was founded on 3rd. April, 1889 and it was "an association that had for its object the mental, moral and spiritual improvement of the young men connected with the Church." The name which this association had for years was the St. Andrew's Debating Society.

This Society met on various occasions during each year, and its activities and proceedings are recorded in all the issues of the Church Magazine. At this point we may quote what was written for the April 1909 issue of the Magazine, "The St. Andrew's Debating Society, which has been for so long one of our flourishing organisations, as to have become one of the centres of literary interest in the city, enters upon a new session with the month of May. Last year, the session of the Society extended from June to September; but this year, the Committee has deemed it advisable to open and close the session earlier...... It might be added here that the Society is in particular intended to be a Young Men's Society. In a city like ours, where so much time is given up to the pursuit of wealth and pleasure, the pursuit of culture is apt to fall into the background, or even to be set aside altogether. Our Society has had a long lease of usefulness and prosperity in upholding the banner of culture; and the meetings - whether lectures, debates, or Social Evenings - while having the high ideal of culture before them, are never dull or uninteresting, but always heartily enjoyable. It is to be hoped that the young men of the Church will

join the Debating Society, and not only join but take part, and add to its prosperity and success....."

In the May 1909 issue of the Magazine, the same issue from which we quoted the articles on the Presentation of the Rev. J. W. Fleming's portrait and parts of the sermon he delivered the Sunday after, we learn that at the Annual General Meeting of the St. Andrew's Literary and Debating Society held on Monday Evening, May 10th. the name of this Society, which up to that time was the St. Andrew's Debating Society "was changed to the St. Andrew's Literary and Debating Society."

St. Andrew's Society of the River Plate.

And since we have mentioned the St. Andrew's Literary and Debating Society, we might as well mention the other secular society in connection with our Church, the St. Andrew's Society of the River Plate, which was founded in 1888. This is what we read in the May 1909 issue of the Magazine, "The St. Andrew's Society of the River Plate celebrates its coming of age this year, and the Committee are endeavouring to make the year a red letter year, especially by emphasising the main objects of the Society. These are embodied in Rule IV of the Constitution which runs as follows: 'The objects of the Society will be to foster the Scottish national sentiment, to strengthen the bonds of friendship amongst Scotsmen and their descendants, and to devote attention to mutual protection and charitable objects.' It is a mistake to think of the Society as merely a convivial Society which celebrates St. Andrew's Day with a dinner. A benevolent fund of nearly $ 1000 is dispensed annually in helping distressed Scotsmen; the national sentiment is being fostered among the children of Scotch ancestors by an annual singing and dancing competition; and there has recently been instituted a prize for an essay, open to the Scholars of the British Schools in the Republic. A circular is being issued, bringing these facts before Scotsmen in Argentina; and it is hoped that a generous response will be made to the appeal for an increased liberality on this the 21st. year of the Society's existence. Mr. J. E. Stewart, the Secretary, 651 Avenida de Mayo will be glad to hear of Scotsmen newly arrived in the country, and to advise or help them in any way he can."

Ecumenical Gatherings.

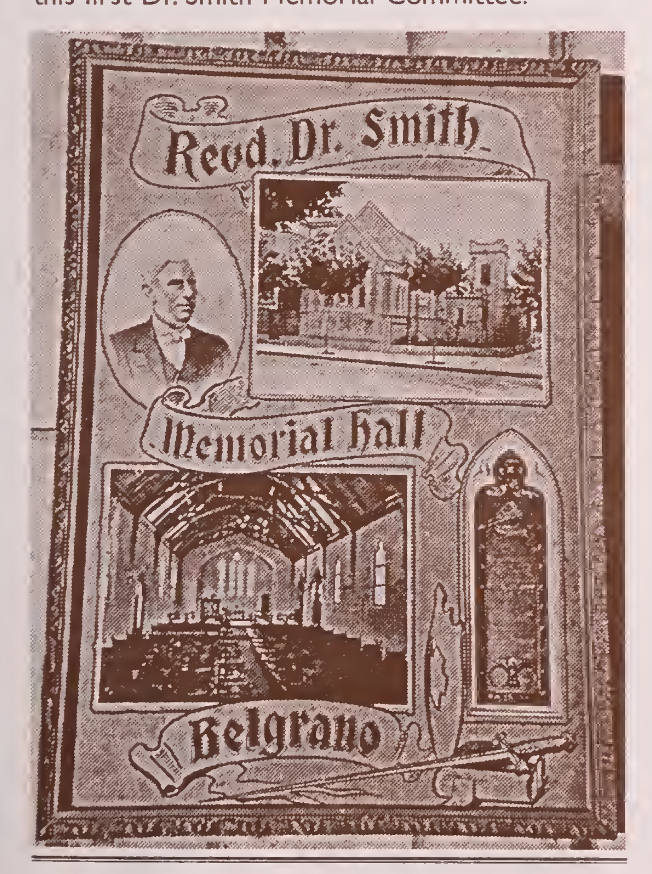
This is what we read in the July 1909 issue of the Magazine. "The Clergy of all religious bodies in Buenos Aires were the guests of the local branch of the Church of England Society of Sacred Study on Thursday July 1st., in the Vestry of St John's Church. It was a gathering which was interesting; and not only interesting, but, we believe and earnestly trust, significant. The spirit of union is abroad among the Churches today - as witnessed to especially by the recent Pan-Anglican Conference, and the General Assemblies of the Scottish Churches. Nowhere is Christian unity more necessary and clamant than in this great South American continent, where worldliness and infidelity receive so full an expression. And this invitation of the Anglican Clergy so cordially extended and so heartily accepted is certainly a step in the right direction. There are great difficulties to be met before Union can be effected; but it is by facing these difficulties and not by avoiding them, that we shall draw near the desired goal. Some of these difficulties were under discussion at this clerical union; and frankness was a feature of all that was said. We understand that the Anglican Clergy Society have arranged for similar unions to be held once a quarter and we feel sure that they will not be without fruit."

A second union of the Clergy of Buenos Aires held in St. John's Vestry on Thursday, October 19th., 1909 is recorded in the October 1909 issue of the Magazine.

No other ecumenical gatherings at that time are reported in the following issues of the Magazine.

Dr. Smith Memorial Hall.

The Dr. Smith Memorial Hall in Belgrano was now ready for use. The following decision was made at the Annual General Meeting of St. Andrew's Scotch Church held on January 28th., 1909. As the Dr. Smith Memorial Fund Committee had no longer any corporate existence, it was proposed that a local Belgrano Committee be formed in Belgrano to take control and look after the management of the Hall. This was accepted and when the newly appointed Committee of Management for 1909 met on February 15th., of that same year, Messrs. Robert Begg and J. F. Smith were appointed members of this first Dr. Smith Memorial Committee.



In the Minutes of the Kirk Session held on April 2nd. 1909, and under the heading of "Services at Belgrano", we learn that "The Moderator reported that fortnightly early services had been held at Belgrano, which had been well attended and it was decided to continue the same during summer months."

And this is what we read under the heading of "Notes" in the September 1909 issue of the Magazine. "We propose to resume the Services in Belgrano on October 10th. It is intended to hold Public Worship every second and fourth Sunday during the Summer months at 8.30 a. m. The place of meeting will of course be the Dr. Smith Memorial Hall. We trust that the services will be well attended. Will our friends kindly make the matter known, especially among young men whose addresses we may not possess?" These Services continued in this way for many years, and more Services were added later on.

Extraordinary General Meeting Held on october 14th., 1909. Purchase of a Piece Land in Temperley.
Legal Possession of the Land in Bahía Blanca. Organization of a Bazaar.

An extraordinary General Meeting of the Church was held on Tuesday October 14th., 1909. There were three items on the agenda. The first item was to authorize the purchase of a piece of land in Temperley for the building of a Church in that suburb. The second item of business was taking legal possession of the land for a Church in Bahía Blanca. We shall deal with these two items in future chapters when dealing with the foundation of the Churches at Temperley and Bahía Blanca.

The third item on the agenda was the organization of a bazaar. We shall deal with this third item in chapter 58. This Bazaar in connection with our Church was held at the Prince George's Hall on 7th, 8th and 9th. December, 1910. We shall deal with it when we reach that date.

Rev. James Fleming's Third Leave of Absence.

In the November 1909 issue of the Magazine we learn that, "Some little time ago, the Rev. J. W. Fleming asked the Kirk Session for leave of absence to visit Scotland. The Kirk Session gave their consent and passed the matter to the Committee of Management. This body has also given their consent. Mr. Fleming expects to leave in April (1910) and will be away six months. It is hoped that the Rev. W. N. Monteith B. D. (former assistant minister) will be able to come out and take charge of the Church during Mr. Fleming's absence." We will deal with this subject in the following chapter.

Presentation to Mrs. Fleming.

On the evening of Thursday, December 9th., 1909, in the Hall of the Church, Mrs. Fleming was presented with her portrait, painted by Mr. C. Kay Robertson, "as a token of the affection and esteem of a large number of friends within and without the Congregation." After a short programme of music and song, "Mrs. Fleming was escorted to the platform by Mr. Carnegie Ross, and was received with prolonged applause. Accompanying Mrs. Fleming and Mr. Ross was Mrs. Corbett, who unveiled the portrait."

In making the presentation on behalf of the subscribers Mr. Ross spoke to the gathering, and immediately afterwards Mrs. Corbett unveiled the painting. Then Mrs. Fleming delivered a short speech, which "was received with acclamation, and during the hour or so of social intercourse that followed she was congratulated by her many friends on 'the compliment that had been paid to her'." The article ends with the list of subscribers to the testimonial.

The Minister's Visitations.

We end the year 1909, with the following article written by Mr. Fleming himself which appears in the December 1909 issue of the Magazine. "I believe I can say that with the exception of a few families who will be called on in the next few days I have this year or last year visited every family in the city or Suburbs from Campana to Burzaco and from Morón, Hurlingham, Monte Grande and Tolosa inwards to be considered as belonging to St. Andrew's Church. I have also visited the families of all children who attend our Sunday Schools. Will those omitted believe that if a call has not been made, it is because their address in unknown, to me (which applies to many cases) or because I am not aware of their wish to have a visit from me as their Minister. If my attention is called to any such case, I shall be very grateful."



A HISTORY OF ST. ANDREW'S PRESBYTERIAN CHURCH IN ARGENTINA.

By William Denis Grant.

Chapter 57

Resignation of the Rev. Lachlan Mc.Neill, Minister of St. John's Church, Florencio Varela. The Rev. James W. Fleming's third Leave of Absence. His Locum Tenens: W. N. Monteith (former Assistant Minister).

Resignation of the Rev. Lachlan Mc.Neill, Minister of St. John's Church, Florencio Varela.

In the January 1910 issue of the Church magazine we read this. "We regret to learn that our much respected Colleague, the Rev. Lachlan McNeill has presented his resignation to his Congregation. We understand that it will take effect in April. Mr. McNeill has well earned the right to have a rest, as he celebrates this year his Jubilee as a Minister. On the other hand he is still so extremely vigorous that it has been a surprise to every one to learn of his resignation. Mr. McNeill proposes to leave this country and make his home in England or Scotland. He expects to leave in April. He will be accompanied by his daughter."

Future of the Congregations of St. John's, Florencio Varela, and the Jeppener Churches.

The Rev. Lachlan McNeill was the second and last minister at St. John's, Church, Florencio Varela, which also included the Congregation and Church at Jeppener. In 1866 Mr McNeill began his ministry in the Banda Oriental (today Uruguay) and the neighbourhood of Concordia, Province of Entre Ríos, Argentina, where he "laboured among his countrymen for eleven years under many unexpected and inevitable privations". This ministry lasted until 1877. We published the complete letter he wrote to James Dodds about his work there in chapter 42 of our History. In 1883 Mr McNeill replaced the Rev. Francis Gebbie, first minister of St. John's, Florencio Varela (in those days Quilmes and later Glew).

The records of the two small congregations at Florencio Varela and at Jeppener Church are very poor and scanty. Throughout the pages of this History we have mentioned what is available. At this stage of our narrative we are not going to mention what we have already written. We dealt in detail, mainly with the history of St. John's Church, Florencio Varela, in chapters 5, 6, 14, 17, 18, 20, 24, 32, 38, 40 and 53. We also gave brief summaries of the history of this church and congregation in chapters 39 and 45. We must remember that both St. John's at Florencio Varela and St. Andrew's at Chascomús were completely independent from St. Andrew's in Buenos Aires. But the St. John's Church never sanctioned its own Legal Statutes or Constitution, as the Churches at Buenos Aires and at Chascomús had done. We dealt about this subject in chapter 18.

With the resignation of the Rev. Lachlan McNeill, it was decided not to appoint another minister for Florencio Varela and Jeppener, as these congregations had greatly decreased in the

last twenty years or so. James Dodds, writing in 1895, says, "The Rev. Mr. McNeill still continues his labours at St. John's and Jeppener Churches, but his congregations in both these localities are now very much scattered abroad, as the young generations strike out and make homes for themselves. Like our other clergymen he has followed his flock, and has established preaching stations at various points where he holds services periodically, and sometimes to very small congregations of not more than a dozen hearers......And the Rev. Dr. Mitford Mitchell, Commissioner from



Rev. Lachlan McNeill

the Church of Scotland, in his report to the General Assembly of that Church of his visit to our country in 1900 says this, "The district around St. John's Church was thickly peopled by Scotsmen till within a few years..... But the Scottish 'estancieros' (farmers) have either died or departed from the district.... the congregation has dwindled down to very small proportions, not through any fault of the minister, but owing to economic and other causes, whereby the district has been depopulated of its former inhabitants. It is therefore unlikely that any successor to the present incumbent will be appointed." We have also recorded that in his little Church Mr. McNeill had preached in three languages: English, Spanish and Gaelic.

Meeting of the Kirk Session of St. Andrew's Church, Buenos Aires.

In the Minutes of the Kirk Session Meeting of St. Andrew's Scotch Presbyterian Church, Buenos Aires, held on 27th. February, 1910, we learn that Thomas St. John Gebbie, secretary of St. John's Church, was present. Incidentally, Thomas St. John Gebbie was the son of the Rev. Francis Gebbie, first Minister of the Florencio Varela Church. Thomas St. John Gebbie had come back to take up residence in Argentina some years before. In these minutes, and under the title of "Rev. Lachlan McNeill" we read this, "The Moderator (Rev. J.W. Fleming) stated that in view of the resignation of the Rev. Lachlan McNeill, the questions of carrying on the services had been under the consideration of the Congregation: that the opinions were divided on the subject, but in general terms the members at Florencio Varela and near the Church, desired to attach themselves to St. Andrew's (Buenos Aires) while those in the neighbourhood of Jeppener preferred Chascomús.

"Mr. (Thomas St. John) Gebbie, in reply to questions from several members of the Session, gave some explanations and stated that those desirous of attaching themselves to St. Andrew's were disposed to contribute the sum of £ 50 (fifty pounds) sterling per annum if arrangements could be made for a monthly service during the summer months. The Moderator considered that apart from the question of Pulpit supply, arrangements should be made for visitation, etc.

"The unanimous feeling of the Kirk Session

was in favour of meeting the views of St. John's Congregation although the opinion was that much could not be done without another assistant minister.

"As Mr. Gebbie stated that another meeting of St. John's congregation was to be held on 6th. March, the Kirk Session authorized him to report that St. Andrew's was prepared to undertake pulpit supply one Sunday a month from November 1910 to April 1911, St. John's contributing £ 50.-"

As from this date we get very little information as regards the Services in St. John's Church, Florencio Varela. We shall record them as we progress in time.

Another seed had been planted: the necessity for the Church to have two assistant ministers....

Rev. Lachlan McNeill's Departure to Scotland.

In the April 1910 issue of the Magazine we read this,"Before this Magazine has been issued from the printer's hands the kindly and genial minister of St. John's, Florencio Varela, with his daughter, will have taken his departure from our midst. Mr. McNeill arrived in South America 46 years ago and during that period his life has been consistently and uninterruptedly dedicated to God in the service of his fellow-countrymen. He can look back on a life that is crowded with incident, a life into which has been packed more than the ordinary amount of activity and toil. Only an iron constitution, indomitable energy and an inflexible purpose could have carried him through the eleven years of his Uruguayan ministry. Even today his pluck and zeal are the theme of the admiring approval of the remnant of those amongst whom and for whom he wrought then.

"Mr. McNeill in the early days, had to fill the post, not only of parson, but of mason and farmer as well. He built his own house; he farmed his own land. He aimed at devoting his best to every thing that he did, and was thus an 'example to his flock' in different ways. His 'alfalfa' and maize were of the best. His sheep were second to none. During those memorable years, a state of almost incessant warfare prevailed, the minister often being under the necessity of redeeming out of his scanty earnings the property that the soldiery had stolen.



Mrs. Lachlan McNeill

"But the period of struggle is over; the time for rest has come. He has fought a good fight, and he will reap, let us hope, the reward now. The best wishes of all who know him, and of those who appreciate sterling worth, will accompany him to the Fatherland. May the evening of his day be beautiful and serene. May his be the blessing of God that maketh rich, and to which is added no sorrow."

The Rev. Lachlan McNeill preached his last sermon in Argentina to a large congregation at St.

Andrew's on the morning of Sunday, April 24th. In the May 1910 issue of the Magazine we read, "On the following Tuesday evening a considerable company gathered at the dock to bid farewell to him and Miss McNeill. They will be much missed in the district where he had worked so long and so faithfully"



Hilda, Daughter of the Rev. and Mrs Lachlan McNeill

Mr. McNeill settled in Great Britain. He died in England in 1917, seven years after he left our country. In St. Andrew's City Church, in Buenos Aires, on the wall of the west aisle, near the pulpit transept there is greyish tablet bearing the following inscription: "In memory of the Rev. Lachlan McNeill, born in Argylshire in 1834, died in England in 1917. Minister of the Presbyterian Church in Uruguay and Entre Ríos from 1866 till 1877. Minister of St. John's, Florencio Varela, from 1883 till 1910. This tablet is erected as a token of esteem by his many friends." This memorial was dedicated on 19th. June, 1921. On that day the Rev. Francis Gebbie memorial was also dedicated. This memorial is on the wall of the east isle near the organ transept.

Dr. Smith Memorial Hall in Belgrano.

At the meeting of the Committee of Management of St. Andrew's Scotch Church held on January 25th. 1910, Messrs Robert Begg and J. F. Smith were reelected to constitute the local Committee of the Dr. Smith Memorial Hall.

And this is what we read in the Minutes of the Meeting of the Committee of Management of the Church held on 7th. April, 1910. "The point being raised as to the extent of management of the Belgrano Hall by the Local Committee, especially with regard to expenditure, on the motion of Mr Jordan, duly seconded and approved it was resolved:

"1. That if they consider it necessary, the Local Committee may spend for repairs, caretaker's salary and sundries a sum not to exceed $ 100. - per month, without reference to the Committee of Management.

"2. That the Local Committee be requested to forward a financial statement quarterly.

"3. That they be authorized to rent or lend the Hall for such objects and purposes as in their opinion may be proper and worthy, subject that it would not interfere with the activities of the Church, but no permanent agreement should be made without first obtaining the assent of the Committee of Management thereto.

"4. That the Local Committee be requested to forward the original agreement made with the Scandinavian denomination for the use of the Hall."

At this meeting a letter was read from the Rev. J. W. Fleming "stating that the Belgrano Sunday School had grown considerably and that it was very important that an additional room be built."

This subject was taken up at different meetings of the Committee of Management. In the Report of this Committee for the year 1910 we read this. "The accommodation which the building at present gives has proved insufficient, and arrangements have been made to erect another room. The cost of this is to be paid out of ordinary revenue, the money being provided in the meantime by loans from friends of the Church." And in the Report for the Year 1911 we read this, "The extra room referred to in last year's report

has been completed and is of great utility." There are no records of the building of this room or of its inauguration. We assume that this room, inaugurated in 1911, is what is known today as the Cyril Common Memorial Hall, and which for years was known as the Small Hall.

Services at Hurlingham, Province of Buenos Aires.

The first record of Services in Hurlingham, a suburb on the outskirts of Buenos Aires, can be found in the Church Directory for the month of March, 1910. In the section where other "Suburban Services" are mentioned, we learn that Services there were held in Hurlingham on the "fifth Sunday of each month at 9.30 a.m.." We assume that these Services were held only when a month had five Sundays. But there are no other records of these Services in the Magazine, or in the Minutes Books of the Kirk Session or the Committee of Management. No mention is made of the address where these services were held at that time.

Degree of Doctor of Divinity Conferred by University of Aberdeen on the Rev. J. W. Fleming B. D.

This is what we read, under this title, in the Minutes of the Kirk Session Meeting of St. Andrew's Church, Buenos Aires, held on 31st. March, 1910. "The Session Clerk stated that on behalf of himself and his Brother Elders he desired to express their sincere satisfaction and pleasure with the announcement that the University of Aberdeen had resolved to confer the Degree of Doctor of Divinity on the worthy Minister of this Church, the Rev. J. W. Fleming B.D., and also to place on record the hope that our Minister may long be spared to enjoy this honour which he so well deserves. The Kirk Session by acclamation expressed the adherence to the above."

The Rev. James Fleming's third Leave of Absence.

As we read in the previous chapter, the Rev. J. W. Fleming had asked for leave absence to visit Scotland, which was granted. This is what we read in the April 1910 issue of the Magazine, "Our minister sailed for Scotland from Montevideo by the 'Tainui' on Monday April 11th. (1910). We are sure the heartiest good wishes of every member of the Congregation go with him, in the hopes that he may have a thoroughly happy and beneficial holiday, and that he will be brought back safe, strengthened and invigorated to continue his great work amongst us. There was a splendid congregation in St. Andrew's on Sunday morning, April 10th. to bid him good-bye. We extend our best wishes to Miss Marjorie Fleming who accompanies him. When he returns he will be no longer 'Mr.' but 'Dr.' Fleming. We understand that the degree will be conferred upon him at the Aberdeen Graduation Ceremony in the month of July."

The Rev. W. N. Monteith, Locum Tenens, During Dr. Fleming's visit to Scotland.

The Rev. J. W. Fleming had secured the services of the Rev. W. N. Monteith, as locum tenens, while he had his holiday in Great Britain. The Rev. W. N. Monteith, who had been Assistant Minister between 1904 and 1906, arrived in Buenos Aires on April 23rd., about two weeks after Mr. Fleming's departure. Social evenings were held at the Hall of St. Andrew's and at Barracas to welcome Mr. Monteith.

We must add that before Mr. Monteith

[1] The Work in Spanish in connection with our Church has been dealt with in detail by the Rev. Girvan Christie McKay, in his thesis, "Growth and Eclipse of the Presbyterian Missionary Outreach in Argentina", published by the Facultad de Teología del Instituto Superior Evangélico de Estudios Teológicos (ISEDET) in the early 1970's.

arrived, the Camp Chaplain, Rev. Neil Maccoll, was in charge of the Services in St. Andrew's Church and on April 24th. the Rev. Lachlan McNeill conducted his last Service in this country before leaving for Scotland.

Death of King Edward Vii.

On May 6th, 1910 Edward VII, King of Great Britain, died. Edward had ascended the throne in 1901 after the death of his mother, Queen Victoria, and had reigned for nine years.

A joint memorial service was held in Prince George's Hall at 11 a.m. on May 20th., day of the King's funeral, "in which Bishop Every, the Rev. A. O. Tisdall, the Rev. W. N. Monteith (locum tenens to Mr. Fleming) and the Rev. F. O . Spanton all took part." Prince George's Hall was filled to its utmost capacity and representatives of nearly every country attended the Service. "In the evening another joint service was held in the same place, in which the Rev. Dr. McLaughlin, Rev. F. O. Spanton, Rev. D. Bruce Nicol and commissioner Cesandey of the Salvation Army took part."

A short memorial service had been held in the morning at 9.30 at St. Andrew's conducted by the Rev. W. N. Monteith and the Rev. D. Bruce Nicol. On the same day the Rev. N. MacColl took part in a joint service in Bahía Blanca.

An official Service for the Coronation of the new King, George V, was held at St. John's Anglican Cathedral on June 22nd, 1911 in which the Rev. Dr. Fleming and one of his Assistants took part. On Sunday June 25th. there was a Special Service at St. Andrew's to commemorate the occasion.

On "Spanish Evangelization".

This we read in the May 1910 issue of the Magazine, "Contributions towards the fund which has been started with a view to undertaking Evangelistic work in Spanish continue to come in slowly." And then a list of the contributors is given.

All throughout his ministry in our Church, Mr. Fleming was very concerned with the problem of Spanish Services and Spanish Evangelization in connection with St. Andrew's Scotch Presbyterian Church. The subjects of Spanish Evangelization, Sunday Schools and "Camp" Work in conncection with our Church, are so vast that they really require separate books. The Church in Buenos Aires, had only one Minister, one Assistant and one "Camp" Minister, and they just could not look after the spiritual life of all the Scotch people spread out in the country. Another man was needed to undertake this job, someone who could devote all his time to this important work in Spanish. And that is what the Kirk Session of St. Andrew's had been trying to do for a long time.....We mentioned something about this subject in chapter 49.

In October, 1890, Mr. Fleming published the first of a series of articles on the subject of "Spanish Evangelization". Others appeared in other issues of the Magazine. In 1910, just before he left for his holiday in Scotland, Mr. Fleming published three articles under this same title. We shall now quote parts of the one published in the January 1910 issue of the Magazine. "The above term ("Spanish Evangelization") is not satisfactory, but it is meant to express a need which has often been laid before our readers. We have amongst us large numbers of people who are Protestants and even Presbyterians by birth, but who are outside our influence because they are not familiar with the English language. There are others who are ready for the Gospel, who really have no Church Connection of any kind whatever. We have hoped for years to start work among such people. We have several times had good reason to think that we were to have the required assistance, but our hopes have always been disappointed...

"In these circumstances we have come to the conclusion that we must ourselves take the initiative and believe that God will open up the way as the work develops. We had hoped that we would get an educated and Ordained Spanish-speaking Presbyterian Minister: one who would take an interest in St. Andrew's and in return would interest its people in his work. That seems impracticable for the moment. We cannot face the heavy financial expenditure which this would involve.

"We believe, however, that we can carry out a humbler scheme. We propose to get some young man, a Presbyterian if possible, who wishes to devote himself to Spanish work, and we shall ask him to devote such part of his time as the funds at our disposal will permit, to the development of the work which is already begun in Barracas and elsewhere. We have talked over the proposal in the Kirk Session and the Scheme has the approval of our Elders. They have appointed the Minister of the Church and Mr. Monteith Drysdale to represent them on a Committee which will be formed for the present by these two gentlemen, the Superintendents of the Barracas English and Spanish Sunday Schools and a Member of the Barracas Presbyterian Church Committee of Management. Thus, the Work will be strictly under the control of the Church. It will be carried out on broad and liberal lines, but it will not be undenominational, while we trust it will not be sectarian.

"As to the finances, we ask our readers to consider the following plan, and if they think it wise to give it their support. It will depend entirely for its success or failure on the response which is made by our readers. The difficulty which meets us is that we have so many other calls upon us for religious purposes that it seems unwise to add to them seeing that many deserving schemes are so poorly supported. It has therefore been felt that if this is to be successful it must not interfere with the calls which are at present made upon us. In the course of time we have no doubt that many people will help us liberally who at present are doing nothing. At first, however, this will not be the case. We shall have to look for the Missionary's support to those who are already doing much. We, therefore, lay it down as a fundamental principle that no one is to make the excuse for not helping the other calls which our Church makes upon them that they are giving to the support of our Evangelist. Can we then expect to get substantial help from our friends in the 'Camp' and in the city without affecting injuriously their other Church subscriptions? We believe that we can. We think that there are two hundred people who will give an average of one dollar (peso) per month [2] and that they will not in doing so require to curtail their other religious subscriptions. It is on that basis that we found our hope of success. Subscriptions will be limited to $ 3 per month. No one may give more, though, we hope that many will give this sum. On the other hand, we shall look for many monthly subscriptions of $ 2, $ 1, 50 cents and 20 cents. We propose that all subscriptions be collected monthly. That is the method in which help can be most easily given. In a future Magazine we shall appeal for ladies to make these Collections. Our first necessity, however, is to find out if we can get the support which we require........."

We shall not go into the details of the ups and downs of this problem of Spanish Services. Nevertheless, we will mention the following short article which appears in the July 1910 issue of the Magazine. "A beginning was made with the Spanish work which it has been resolved to initiate in connection with our Church, by holding a Service in Spanish in the Barracas Church on the first Sunday of July at the hour of the usual English Service. The service was conducted by Señor R. Vasquez of the Argentine Evangelical Schools. We are glad to say that the Church was

2 At the time we are writing, and even before and after, the "peso" by members of the community was sometimes referred to as "dollar"

absolutely full, and that the behaviour of the congregation, though most of them were children and young people, and entirely unaccustomed to a Protestant service, was remarkably reverent. The service on the first Sunday in August will be conducted by the Rev. Mr. Balloch." It must be remembered that Sunday School in Spanish had been conducted at the Barracas Church for some years.

The road was being paved for some systematic work to be carried out in Spanish.... Two years later, on the 18th. May, 1912, the Rev. José Felices would be arriving in our country to undertake this job.... We shall deal with this subject in chapter 61......

Assistant Minister: the Rev. Douglas Bruce Successor to the Rev. D. Bruce Nicol.

The Rev. D. Bruce Nicol had been appointed Assistant Minister to replace the Rev. W. A. Forbes in 1908. Mr. Nicol was invited to extend his stay, but he did not see his way to do so. Once again, the Kirk Session asked the Very Reverend Dr. Mitford Mitchell to appoint his successor. This time, the appointment fell on the Rev. Douglas Bruce. And this is what we read of him in the May 1910 issue of the Church Magazine. "Our new assitant, the Rev. Douglas William Bruce, arrived by the R.M.S.P. 'Aragon' on June 4th. Mr. Bruce is a graduate of Aberdeen University, whence he passed for his Theological training to Edinburgh University. He has had a distinguished College career; and has made his mark also in the sphere of athletics, being a keen Association player, and golfer. His father, the Rev. Dr.Bruce of Banff, is one of the leading ministers in the North of Scotland, and is the author of several well known and appreciated books on Christian Ethics...."

After the usual social evening and presentation, the Rev. D. Bruce Nicol, left these shores on June 19th.

It is important to record at this stage of our History, that the Rev. Douglas Bruce (later Dr. Bruce) remained as Assistant Minister of our Church until 1912. He paid a further visit to our country to minister to the Scotch people in the Patagonia a few years later, and in 1926 he became the fourth minister of our Church.......

Another Assistant Minister.

Under the heading of "Another Assistant", in the Minutes of the Meeting of the Kirk Session of St. Andrew's Church held on 1st. July 1910, the Rev. M. N. Monteith, locum tenens, acting as Moderator, we learn that "the Session Clerk read a letter from Mr. Fleming, calling attention to the necessity of considering whether the expense of another Assistant could not be undertaken by the Congregation, in view of the increasing demand for outside services. The matter was looked upon with decided interest but it was thought better not to take any decision until the return of Mr. Fleming." This subject came up in other meetings of the Kirk Session, but the same decision was taken. Nothing would be done until the return of the Rev. J. W. Fleming, by then Dr. Fleming.

The subject of a second assistant minister will be dealt with again in chapter 59.



A HISTORY OF ST. ANDREW'S PRESBYTERIAN CHURCH IN ARGENTINA.

By William Denis Grant.

Chapter 58

The Reverend Doctor James W. Fleming.

The Rev. James W. Fleming's trip to great Britain.

We shall now deal with the Rev. James W. Fleming's trip to Great Britain. We have already mentioned that he left the country with his daughter Marjorie on Monday April 10th, 1910. He spent the first fortnight of his holiday in London, where he saw numerous friends from the Argentine Republic and obtained several promises of help for the Bazaar at the end of the year. When he left London, he went to Scotland, and stayed for a while in Edinburgh to be present at the meetings of the General Assemblies of the Presbyterian Churches there.

In a letter written on 5th. June, 1910 addressed to the Rev. W. N. Monteith, and published in the July issue of the Magazine, Mr. Fleming says this, "I was not asked to speak at the United Free Church Assembly although I paid my respects to their Secretary as soon as I arrived. I spoke at their Colonial Missionary Breakfast but as I was limited to 4 minutes I could say little. I was one of the several speakers from abroad in the Church of Scotland Assembly and I am to meet the Colonial Committee during the present month.

"I enjoyed the meetings of the Assembly greatly. I am now a stranger in my own Church. That is inevitable, but I nevertheless received the very greatest attention from the Colonial Committee and other Dignitaries. We had got an invitation for my esteemed Colleague the Rev. Lachlan McNeill, to dine with the Lord High Commissioner at Holyrood, and to have breakfast with the Moderator of the Church, but we were unable to find his address in Edinburgh. One of the most delightful meetings which I had, was that with my former Assistants and Colleagues. I understand that a separate account of this has been sent out and I need not recapitulate, but I do wish to say what a cheering thing it has been to have this generous recognition from those who served our church so faithfully and acceptably...."

We are going to quote the article on this "delightful meeting" which Mr. Fleming mentions in his letter, immediately, under the strange heading of "A Presbytery Presentation". It appeared in the July 1910 issue of the Magazine just after the letter we have just referred to.

"A Presbytery Presentation."

"On the evening of Tuesday, 31st. May 1910, the Presbytery of Buenos Aires, being convened, sat down to dinner in the Conservative Club in the Capital of Scotland. Many may not know of the existence of such a Presbytery. Certainly it has no official status. It exists, however, for all that, and, what is more, its meetings and acts are worthy of the most careful regard, seeing that only happenings of the greatest moment bring the Members together. Some no doubt longingly cherish the larger hope of having a real Presbytery composed of the Ministers and Elders of the Scottish Churches in the Argentine, a Synod, say for the River Plate, and a General

Assembly of all the Synods of South America. Why not? This is the age of mighty movements and space-destroying flying machines! Union and cooperation are the watchwords of the Century.

"This Presbytery of which I speak, as readers will probably have guessed, consists of those whose happy fortune it has been to service their two years apprenticeship in the St. Andrew's Scotch Presbyterian Church, Buenos Aires - familiar name! - under the direction of Mr. Fleming, ever capable, kindly and wise, and among the sons and daughters of the mother country, than whom no community could be found more hospitable to strangers, or more indulgent and generous in their criticism of those who from time to time come out to work for them.The not inglorious line of Assistants constitutes the Presbytery of Buenos Aires, and were eyes opened, they could be seen traversing the spirit of the old scenes, and convening often in the old haunts in Calle Perú.

"In the flesh, however, (to hold myself as tightly as possible to my story,) there sat down to dinner under the chairmanship of Mr. Moir Porteous, who, besides being the Founder, may fitly be styled Clerk to the Presbytery, Mr.W. Lyall Wilson, Mr. C. Gordon Mackenzie, Mr W. B. Strong and Mr. Charles Robertson, to do honour to the guest of the evening, the Father of the Presbytery, Mr. J. W. Fleming. Various causes kept the other Members from being present. The 'Iglesia Escocesa' itself was responsible for two - Mr.W. N. Monteith and Mr. D. Bruce Nicol. Mr. A. Rutherford Howell wrote expressing great regret that he could not be present, and according his sincere congratulations and good wishes to Mr. Fleming. Mr. R. S. Masterton also found himself prevented at the last. Mr. Forbes could not come. Mr J. Horton McNeill in a letter from India says 'I need not tell you how heartily glad I am to hear that Mr. Fleming is getting his D. D., and that his old Assistants are going to unite to do him honour. I am sorry I am not to be at home for the great reunion but there is no one who has kindlier memories of our old 'Bishop' or owes more to him than I.'

"Of the new race of 'Camp Assistants' only Mr. A. T. Hill could have been present, Mr Maccoll being at his post. Mr. Hill, however, to his sorrow, had to be elsewhere. Perhaps one should speak of Mr. Strong and Mr Robertson as having been "associated with the Presbytery"! The historic line had not yet then begun. Their visits will be fresh in the minds of many. Only one death has occurred, that of the Rev. T. Ed. Taylor, whose memory in Buenos Aires lingers probably the most richly fragrant of any.

"Such is the Roll Call. The Presbytery met for the purpose of presenting Mr. Fleming with an illuminated address. I must introduce the text of it by complimenting Mr. Moir Porteous and thanking him in the name of the Presbytery for the admirable manner in which he discharged his voluntary and onerous clerical duties, and the fair and beauteous form he caused it to take under the skilled care of Mr. R. Easton Stuart, Edinburgh. The Address is in book form and bound in red leather. After the scroll, beautifully executed, come the signatures of the men with a portrait of each opposite. A visit to the Minister when he returns as "Dr." will serve better than any description I can give, and will also be specially interesting in the survey of the past Assistants as showing what changes can be wrought on faces by parochial cares and other things!

"The Address is as follows: -

"'To the Reverend J.W. Fleming, B. D.,
St. Andrew's Scotch Church,
Buenos Aires.

'Reverend and Dear Sir,

"'We, your former Assistants, having heard with the greatest satisfaction that the University of Aberdeen is about to confer on you the degree

of Doctor of Divinity, take this opportunity of offering you our cordial good wishes and hearty congratulations.

"'We recall with pleasure the happy years we spent under your direction in the work of the Scotch Church in Buenos Aires. We then gained invaluable experience from your kindly example and wise counsel. Your power of organization, methodical business habits, wide sympathies and personal force were an inspiration to us, and we rejoice to know that these qualities of head and heart have won for you a foremost place in the British community there.

"'The development of the Scotch Church in the Argentine Republic to its present high state of efficiency will always be your greatest monument, and we rejoice to know that your Alma Mater is setting her mark of approval on the work which you have done so well for your countrymen abroad and for the Church of our Fathers.

Rev. W Lyall Wilson, M. A.
Mr. Walter Douglas
Rev. D. J. Moir Porteus M.A.
Rev. W. B. Strong. M.A.B.D

"'We ask you to accept this address as a mark of our appreciation of your worthiness to receive this degree, and of our personal gratitude and attachment to you. We hope that you will be long spared to wear your new honour and to carry on your devoted ministry.'

"In presenting the Address and in proposing the health of Mr. Fleming, the Chairman made a very happy speech, true in every word and sentiment and expressive of what the Assistants owed to their Argentine experience and to the superintendence and fellowship of their "Chief". Mr Fleming replied in most kindly, even flattering, terms. He looked back, he said, with pleasure unalloyed on the succession of men he had had under him. He accepted the Address with peculiarly deep feelings, for of all the many marks of appreciation that had lately been showered upon him, this one sent a special kind of throb through his heart, and would be cherished by him and treasured by his family for years to come.

"These few words are quite inadequate to give any impression of Mr. Fleming's remarks, for he said much concerning the work and the workers, nor do they voice the dissent that arose when he spoke of himself as undeserving the honours paid to him!

"To Mr. Mackenzie was entrusted the toast of Mrs. Fleming and the family. It was an easy and congenial task, but the time was short in which to do it justice. Let this be said here. Mrs. Fleming has been deservedly honoured along with her husband, and, so far as the Assistants are concerned, Mr. Fleming might have himself completely failed to soothe the aching hearts of the home-sick youths, had not the kindness and brightness of his wife and home made the new country for them at once like the old. Nor was it to the disadvantage, more perhaps of the later comers, that by their happy hearth there was a little intellectual grindstone for the sharpening of the wit!

"Mr. Robertson had the toast of the Kirk Session of St. Andrew's, those worthy supporters

of Mr. Fleming and his work, and Mr. Strong replied to the toast of the Presbytery of Buenos Aires, proposed by Mr Fleming. In doing justice to the Chairman of the evening, Mr. Lyall Wilson could claim alone the distinguished honour of having formed closer ties with the Argentine. The 'vivas'[1] showed that the Presbytery were neither cast down nor without hope. His supremacy in other things may endure but in this it may be challenged. "Wait and see" is the catchword here just now, so "Vamos á ver!" The Chairman replied and the happy meeting which of course had as its first toasts "The King" and "The Kirk" came to an end.

"The company was small, the signatures to the address number only twelve, yet one could not but think what a great work lies in the hands and on the heart of him who was honoured, with which work it is a privilege to have been connected for even a short time. As years go on the work in the Argentine must increase. Great strides have been made in the last few years. Assistants will go out in unbroken succession. As in the past that Assistantship will widen some man's experience, give him deeper views of life, broader perhaps and more charitable, set his own character in a firmer mould and fit him better for solving the problems of life which face one in even the quietest of earth's quiet spots. The Argentine is now better known. Wild notions of its natives being clothed in paint and feathers are dying out! Its scenes are gradually being engraved on the hearts of young Ministers and hung in Manse after Manse in the home-land. I see the noble Kirk of the Scots towering amid the mass of buildings in a panoramic view of the great city before me. It stands out amongst them all. Symbolic surely of its past work, prophetic of its future! The prayer of the Presbytery is that Dr. J. W. Fleming will live long to guide the work, as he has done during his untiring years of service, and that he and his colleagues may see the day when the Presbytery of Buenos Aires will exist in fact, and not merely in the pleasing fancy of those few souls whose most grateful memories centre round their first "Bishop" and the Scottish Kirk and British Community of Buenos Aires."

Here ends this very interesting article which was published in the July 1910 issue of the Magazine, under the heading of "A Presbytery Presentation". One wonders which of the former Assistants present wrote this article for it is a pity that his name is not mentioned.....

Graduation day at Aberdeen University - July 13th. 1910.

And this is what we read in the August 1910 issue of the Magazine. "On the 13th. July (1910) the time-honoured cap descended in Aberdeen upon the minister of St. Andrew's Church, and henceforward his congregation must accustom themselves to calling him Dr. Fleming, though after so many years the change is difficult.

"At the Summer Graduation there are, as a rule, but few honorary degrees conferred, and on this occasion there were only two, one in Divinity, the Rev. J. W. Fleming, and one in Laws, Sir Thomas Gordon Walker, late Lieutenant Governor of the Punjab. [2] Thus East and West were both represented at Aberdeen that day. Dr. Fleming was presented to the Principal by the Rev. Professor Nicol, Professor of Biblical Criticism, father of D. Bruce Nicol, our late assistant.[3] In presenting Dr. Fleming he said - 'Mr. Vice Chancellor, I have the honour to present for the degree of Doctor of Divinity Rev. James W. Fleming, M.A. of Aberdeen and B. D. of Edinburgh. At the conclusion of his divinity studies, in which he greatly distinguished himself, Mr. Fleming responded to a call for men to enter the foreign mission field. He was actually ordained to the Darjeeling Mission of the Church of Scotland in the East Himalayas; but it was not in India that his life-work was to lie. Forbidden by medical opin-

1 "Vivas" = cheers

2 "late" = here means "former".

3 The Rev. Bruce Nicol had just served his two year term as Assistant Minister in the Church at Buenos Aires, and either was still on his way or had just arrived in Great Britian. He had left Buenos Aires on June 19th.

ion to proceed to India, he accepted an offer to become assistant to the Rev. Dr. Smith, of St. Andrew' Scots Church, Buenos Aires. On Dr. Smith's retirement he became minister of the charge and for more than thirty years the influence of his fresh and vigorous ministry has been felt in the city and province of Buenos Aires and far beyond.

"Under Mr. Fleming, St. Andrew's Church has become one of the strongest in the Argentine. It has four or five congregations in the city and suburbs; it helps to support an ordained minister for the little communities of Scotsmen gathered over the 'Camp' and it has in affiliation with it Scots Churches in other districts of the Argentine, so that Mr. Fleming is a kind of bishop among Scotsmen over a wide territory.[4] True to the tradition of the old country, those Scotsmen have been mindful of education, and St. Andrew's Scotch School, presided over by teachers from Scotland is a monument of their fostering care. Of all this organization Mr. Fleming has been the mainspring; in all the work of the Scots Church - ecclesiastical, educational, evangelistic, benevolent - he has been the resourceful and capable leader. It is a proof, moreover, that the missionary impulse is still active within him that his latest effort has been to turn the minds of his people to the work of Spanish evangelization, which is so clamantly called for in the Neglected Continent. The Senatus desire to honour a graduate who has held a distant outpost with such credit to himself and such spiritual advantage to his fellow-countrymen by bestowing upon him the degree of Doctor of Divinity.'"

Return of the Rev. Dr. James Fleming to Buenos Aires.

Rev. Dr. James W. Fleming returned to Buenos Aires on 29th October, 1910. The Rev. W. N. Monteith, locum tenens during Dr. Fleming's absence, had left on the 14th. of October. He greatly regretted that he was unable to prolong his stay until Dr. Fleming arrived, but his own leave of absence only extended for six months, which would already expire by the date of his departure. During the interval between 14th. and 29th. October, the work of the Church was in the hands of the Rev. N. Maccoll, Camp Assistant.

Letter from the Rev. Dr. Fleming to his Congregation.

A letter from the Rev. Dr. Fleming to his congregation was published in the November 1910 issue of the Magazine.

"My Dear Friends,

I write to thank you for the pleasant holiday which you were kind enough to give me. It did me good from every point of view. I return with great pleasure to my work among you. Although circumstances came in the way of its realization I appreciate just the same, the Meeting of welcome which had been arranged for my arrival. The will in this case is as good as the deed. I thank the many friends who have taken special trouble to see that the Church was well cared for during my absence. Especially do I thank the Rev. W. N. Monteith for the great interest and trouble which he took while he was Acting Minister. I am also glad to have the opportunity of thanking many friends who have warmly welcomed me back, and many more who have congratulated me on the unexpected honours conferred upon me. Trusting that my furlough may enable me the better to serve you in future.

I remain your affectionate Minister

J. W. Fleming."

Deaths of Mrs. Elizabeth Bell Burnet and Mrs. Jane Munro Rodger Robson, members of the Church at Chascomús.

At this point we must record the deaths of

4 While reading this article one wonders to what congregations and other Scotch Churches Rev. Professor Nicol was referring to. At that time the only other independent Scotch Church with its Minister and Kirk Session was that at Chascomús. The situation in our country was so different to that in Scotland, that perhaps it was difficult for them to understand the structure of our Churches here.

two prominent members of the St. Andrew's Scotch Church at Chascomús.



Jane Munro Rodger Robson 1821-1910

The funeral is recorded on June 10th., 1910 of "Elizabeth Bell Burnet, native of Scotland, aged 79 years", widow of James Burnet. Her husband, together with James Dodds and George Bell had bought the "estancia Adela" in 1853 and some time later Services had been conducted there by the Rev. James Smith. Later on James Dodds and James Burnet became sole owners of "Adela" and they divided the estate into two: James Dodds remained at "Adela" and James Burnet made his home in "San Felipe".[5] On 7th. May, 1911 a Memorial Tablet to Mr and Mrs James Burnet was unveiled and dedicated by the Minister, the Rev. Edmund Williamson, in St. Andrew's "Camp" Church at Chascomús. There is also a window in memory of James and Elizabeth Burnet in the Church at Temperley.

The funeral is recorded on October 2nd., 1910 of "Jane Munro Rodger Robson, native of Scotland, aged 88 years", widow of Hugh Robson. And this is what the Rev. Edmund Williamson, Minister of the Scotch Church at Chascomús wrote for the October 1910 issue of the Magazine, "Owing to absence in the camp towards the end of the month, I postpone the customary notes, at the same time would extend condolences to the family of the late Mrs. H. Robson (one of the original Scottish settlers who came out to Monte Grande in 1825) who passed away at her residence in Chascomús at the beginning of October at a ripe old age." Mrs. Jean Robson (née Rodgers) had built a hall next to her home in calle Belgrano 57 in Chascomús, for her own private use and also for the use of the Church. The foundation stone of this hall, known as the Robson Hall, was laid on October 2nd., 1897. The writer of this History undersands that when Mrs Robson died, she left the Hall in her will, to the Church. For further information see Chapter 34 and future chapters on the Chascomús Church.

Second Bazaar Organized by St. Andrew's Scotch Church, Buenos Aires.

The idea of the new bazaar had been in the air for some time. Dr. Fleming (at that moment plain Mr.) had suggested it in his speech during the gathering at the large Hall on May 18th. 1909, the day of the presentation of his portrait which marked the thirtieth anniversary of his Ministration in St. Andrew's Scotch Church in Argentina. Really this was the third bazaar in the History of the Church, but at the time we are writing about it was considered the second one.

The Church had held its first Bazaar at Prince George's Hall in April, 1896, at the time when the New Church in Calle Belgrano was opened. This Bazaar was a great success and it produced $ 60,000 which enabled the Committee of Management, among other things, to complete the premises and facilities of the New Church in calles Belgrano and Perú. The Bazaar and "the

5 Taken from "James Dodds - Berwickshire's Grand Old Man" by Arnold Dodds.

objects for which it was required" were mentioned in detail in chapter 32. In 1897, that is the following year, there was another bazaar held on a smaller scale. It was really considered a "Supplementary Bazaar", and we recorded it in chapter 34. For our forefathers the second bazaar in connection with our Church was the one that was going to be held shortly.

Extraordinary General Meeting Held on October 14th., 1909. Purchase of a Piece of Land in Temperley, Legal Possession of the land in Bahía Blanca, and Organization of a Bazaar.

An extraordinary General Meeting of the Church had been held on Tuesday October 14th., 1909. As we mentioned in chapter 56 these were the three items on the agenda of this meeting: the authorization of the purchase of a piece of land in Temperley for the building of a Church in that suburb; the legal possession of the land for a Church in Bahía Blanca; and the organization of a bazaar. We shall deal with the first two items in due course.

Now we shall deal with the third item on the agenda which was the organization of a Bazaar.
This is what we learn in the October 1909 issue of the Magazine, while dealing with the extraordinary General Meeting held on October 14th. "A third matter was the organization of a Bazaar. The Rev. J.W. Fleming, speaking in the name of the Kirk Session, pointed out that there were several matters before the Church which required money, and the Kirk Session thought that the best way to obtain success was to supplement direct subscriptions by a Bazaar. It was now 13 years since the last Bazaar had been held. It had been very successful and he saw no reason why another should not give equally good results. They had now to build a Church at Temperley and a Church at Bahía Blanca and he thought that the Presbyterians in both these districts would gladly organize special stalls in the interest of their Churches. There was a debt of $ 12,000 on the Manse and he thought that in the interests of the Church that should be paid off. There were various repairs required in connection with the Church Buildings in different places and the Bazaar would enable these to be carried out.

"This proposal was unanimously agreed to and it was left to the Kirk Session and the Committee of Management to organize a special Committee to carry it out. It was agreed with unanimity that there should be no Raffling at the Bazaar. It will be seen that a large Programme is before the Church and we hope it will be taken up with enthusiasm and carried out successfully."

We will not record all the proceedings and the organization of this Bazaar, which was held just after the Rev. Dr. Fleming came back from Great Britain. We shall quote two articles from the Church Magazine.

"Our Bazaar".

This is what we read in the November 1910 issue of the Magazine under the title of "Our Bazaar".

"We take the opportunity afforded by the Magazine, of referring to the Bazaar which is to be held on the 7th., 8th, and 9th. of December. We have already expressed our view that Bazaars are a suitable and valuable means of providing money, if they are properly conducted. We are not prepared to say that our coming Bazaar will be beyond criticism, but we know that it has enlisted the labours and the gifts in money and material of many friends, who could not readily help or be asked to help, in other ways.

"We are glad to notice in many quarters a determination to make the Bazaar a success. We hope that this conviction will extend to all who read these lines. It will make all the difference to our Temperley and Bahía Blanca Churches if we can hand over to them, as we ought to do, a sub-

stantial sum to assist them in erecting neat and properly furnished Churches, which, though small, shall be of a correct ecclesiastical style. In regard to the Manse it is sufficient to say that in paying off the debt upon it, the Church is being endowed to the amount which their Minister would pay in house rent. This it need hardly be said is, at present, a large sum for any Pastor in Buenos Aires to pay.

"In seeking to follow the increased Presbyterian population of the City, our Church has had to face great difficulties. Other Churches have often had the assistance of a great organization in some other country. We have had to do nearly everything ourselves, and in the very marked tendency of our Church Members to move from the centre of the city to the suburbs, a strain has been put upon the Mother Church which has called for considerable self denial. It has meant the increase of the Clerical Staff and, as was indicated recently by one who had the fullest knowledge on the subject, further increase is imperative. (We hope to refer to this matter somewhat fully next month). [6]

"It has meant also, and will continue to mean, the provision of suitable buildings. This should not be allowed to fall too heavily on any one generation, but every few years should mark some progress made.

"It is not only, however, the city, but the whole country that has claims upon us. We have our friends, and many of us our relatives in distant parts of the land. We think it is very much to the credit of St. Andrew's, that its Kirk Session has from time to time taken the responsibility of caring for the spiritual needs of Scotsmen and others living on the distant Pampas. It is equally creditable to those who have been thus assisted, that they have responded warmly to the call to support the Ordinances of the Church. It is in the carrying out of the various claims above, referred to that the Bazaar has been organized. Sometimes one district is benefited rather than another, but later on, the place overlooked today will have its claims recognized by those who have been benefited by the present and the past beneficence of the Church. As we look back on the past we thank God for His goodness to many, may we not say to most of us. Surely the remembrance of that Goodness will inspire us to show a liberal beneficence. Let us remember that there are many ways of helping on the Lord's work open to us. We feel sure that we can say for our Community that we have never regretted what we have given to religious purposes. So far from being the poorer, we are the richer in many ways by our response to God's call. We trust that next month we shall be able to say that once more we have been successful in our great enterprise."

"The Bazaar".

This is what we read in the December 1910 issue of the Magazine. "As was advertized, our Bazaar was held on the 7th., 8th, and 9th. of December. We are glad to chronicle a great success and we propose to give a full account of it in these columns.

"The Bazaar took place in Prince George's Hall. It was opened by H. B. M. Minister Mr. Walter B. Townley. On the evening of the opening the Hall presented a most attractive appearance. The Stalls were dressed in good taste and were well arranged. As one entered the door the first stall was the Flower Stall under the charge of Mrs. Mohr Bell. Close to this was a Fancy Stall under the direction of Mrs. R. H. Roberts, Mrs. Macluskie, and Assistants. This took the visitor to a corner of the Hall where the Palmist had her tent. This lady had her time well occupied during the whole of the Bazaar. Close to this was the Rainbow Stall managed by Mrs. Corbert and Mrs. Fleming, and next to that the Athletic Stall which was taken charge of by Mrs. Monteith Drysdale, Mrs. Pilling and Miss Meelboom. Following along the side of the Hall, the next stall was the Bahía Blanca Stall. Mrs. Norman Geddes and Mrs. Hugh Wright kindly represented the Bahía Blanca

6 This refers to the addition of another Assistant Minister, another subject which was also "in the air" at that time.

Ladies and it seems no more than their due to thank them for the trouble taken in coming to the city to look after the interests of the Stall. Passing on, the next stall was the Lomas Stall in charge of Mrs. H. Dodds, Mrs Mitchell, Mrs. Lauder, Mrs. McLellan and Mrs. Walker. The Stall that followed was the Book Stall which was in the hands of Mrs. Cook and various Assistants and the last Stall on that side of the Hall was the Gentlemen's Stall, directed by Mrs. Bramwell, Mrs. Robert Begg and Mrs. James Begg. This brought the visitor to the Platform where the Choir under the charge of Mrs Owen, Mrs. Colquhoun, and the ladies and gentlemen of the choir sold sweets and condiments. In the recess there was a shooting gallery which did a large business during the Bazaar. Coming back along the other side of the Hall the first stall was the Toy Stall managed by Mrs. Leslie, Mrs. Ferguson, Mrs. Reynolds, and Miss B. Jordan.

"The last stall to be reached was the Villa Devoto Stall taken care of by Mrs. Walter Cassels and her friends. Just at the door was a most useful Parcel Stall looked after by Mrs. Colven and Miss Noble. Going upstairs, the Visitor entered the Refreshment Room under the charge of Mrs. Fraser. A very large business was done here from the first to last. In another Room Concerts were held from time to time under the direction of Mr. Cassels and Rev. D. W. Bruce.

"We offer no details regarding the Stalls, but it may be remarked that the opinion was frequently expressed that never had articles been seen at so reasonable prices. Every one went away satisfied that he or she had enjoyed the Bazaar. There was an excellent feeling of cordiality manifest all the time, and while we have no doubt the overworked ladies were glad when it was over, we state a no less certain fact when we say that all were very sorry when the entertainment came to a close.

"As to the results the entire receipts at the time we write amounted to $ 43,000 or say £ 3,700. This included gifts of money that had been sent direct to the Committee or passed on to them by the ladies. The expenses are not yet known but including money advanced to buy goods the total sum will be about $ 10,000. The net drawings will therefore amount to $ 33,000 or £ 2,780, in addition to the sale of articles that have not yet been realized. The sum however that will be obtained from this source will not be large, as nearly all the articles were disposed of.

"We consider that this result is extremely satisfactory. If it is not all that we aimed at getting, it is more than most of the Committee expected to obtain. It will enable the Committee to carry out some of the objects for which the Bazaar was held in their entirety, and to give substantial help to others.

"It is a matter of much congratulation that this great result was attained. We scarcely know who are the persons who deserve most thanks for this result. Many have contributed to the success. It is impossible to mention names. The various people directly benefited by the funds collected will, we are sure, be most grateful for the assistance given them. The Committee will be grateful for the hearty way in which their efforts were supported. The Church will be grateful to the Committee and the Stall holders on whom the burden mainly rested. And all connected with our Church will feel specially grateful to the public outside our own Church who patronized the Bazaar and spent so much money in it. It is a case where every one did their part splendidly, and it is a pleasure to think that so many different people assisted in making the Bazaar a success.

"Next month we shall hope to give further details regarding the exact amount of money which the Bazaar produced and the way in which the Funds will be distributed by the Committee.

"Meanwhile in the name of the Committee we return our heartiest thanks to all who assisted to make the Bazaar so unqualified a success."

And in the January 1911 issue of the Magazine we are informed that "the receipts from the Bazaar including Subscriptions had been, up-to-date, $ 3,779.46 paper". The expenses had reached $ 11,146.64 and so a surplus was in hand of $ 32,632.82. In this article we learn how this surplus would be disposed of for the benefits of the Churches at Bahía Blanca and Temperley, the debt on the Manse, the installation of electric light in the Hall and Classrooms in the building at Perú 352, repairs and decorations of the Hall; and the paving of the street and sidewalk in front of the Dr. Smith Memorial Hall in Belgrano.

"With reference to the goods left over from the Bazaar it was proposed to have a sale of work on two evenings in the middle of winter, and it was left to the Executive Committee of the Bazaar to arrange for this Sale of Work and decide, as they thought best, the division of the money which would be obtained from the Sale. A very cordial word of thanks was given to the Ladies for their labours. We are glad to think that a lady expressed a very general sentiment when she said that it had been a pleasure to work for the Bazaar, so excellent had been the spirit shown by every one."



REMITENTE:

IGLESIA PRESBITERIANA SAN ANDRES

Domicilio Legal: **Perú 352 - 1067 CAPITAL FEDERAL - Buenos Aires - Tel.: 4331-0308**

Director de la Revista:

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Publicación de la:

Iglesia Presbiteriana San Andrés

(Presbiterio de la

Evangelical Presbyterian Church)

Impreso en: *Colombo Impresores*

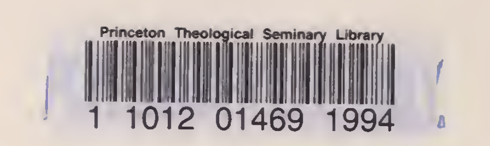
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